An Enlightening Commentary

into

The Holy Qur'an

3

Compiled by:

Ayatullah Sayyid Kamal Faghih Imani

and

A Group of Muslim Scholars

IMAM ALI Islamic Research Center

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In The Name of Allah, The Beneficent, The Merciful

Introduction

This endeavour has already been introduced rather in detail in the preface of the very commentary of the Qur'ān, part one. A glance over it, and being acquainted with some essential information towards the aim, can surely be helpful along the way of studying this book. The demand of those who have read the former available volumes, and are eagerly waiting for the rest of the translation of the commentary of the Qur'ān to receive as soon as possible, caused this volume to be arranged a little concisely by the compilers. It consists of the exegesis of the verses of two parts of the Qur'ān, part three and part four. The decision was also made that the concerning future volumes be compiled in the same style, so that the translation of the commentary of the whole Qur'ān be prepared in about twenty volumes, and, comparing with the past, they be in the reach of the readers, with the help of Allah, sooner than the time which is .expected, Allah Willing

We humbly ask Allah that He helps us, as ever before, to complete this holy goal .successfully to offer it to all the truth seekers throughout the world

May He guide and assist all of us by the Qur'ān, to pave the right path further and .further, for we are always in need of it

The Scientific and Religious Research Center Amir-ul-Mu'mineen Ali (a.s.) Public Library Sayyid `Abbās Ṣadr-`āmelī The Translator

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	ʻ
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

(Sura Al–Baqarah No.۲ (Part Three

Point

۲۵۳ تِلْکَ الرُّسُلُ فَضَّلْنا بَعْضَ هُمْ عَلی بَعْضٍ مِنْهُمْ مَنْ کَلَّمَ اللّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجاتٍ وَ اتَیْنا عیسَی ابْنَ مَرْیَمَ الْبَیِّناتِ وَ اَیَّدْناهُ بِرُوحِ الْقُدُسِ وَ لَوْ شاءَ اللّهُ مَااقْتَتَلَ الَّذینَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَیِّناتُ وَلکِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ امَنَ وَ مِنْهُمْ مَنْ کَفَرَ وَ لَوْ شاءَاللّهُ مَااقْتَتَلُوا وَ لکِنَّ اللّهَ یَفْعَلُ ما یُریدُ

۲۵۳. " These are the Messengers We have made some of whom excel the others; of them are some to whom Allah has spoken, and some of them He has raised in degrees.

And We gave Jesus, son of Mary, clear Signs, and strengthened him with the Holy Spirit. And had Allah willed, those who came after them would not have fought (one another) after the clear Signs had come to them; but they differed.

So, of them (there were) some who believed and some who disbelieved.

Yet, had Allah willed, they would not have fought (one another); but Allah does whatever He wills."

Commentary: Verse ۲۵۳

Some privileges of a few prophets

In this verse some particular privileges of a few prophets are referred to. For instance, as the following separate verse indicates, Moses (a.s.) talked to Allah, and it was the Will of Allah to choose him for that purpose; as the Qur'ān says: " He said: ` O' Moses! Verily I have chosen you above the people with My Messages and with My words (discourse); ..."(۱)

۱- Sura Al-A'raf, No. ۷, verse ۱۴۴

:So, the verse under discussion says

These are the Messengers We have made some of whom excel the others; of them " "... ,are some to whom Allah has spoken

Some priviledges of the Prophet of Islam

In this regard, the holy Prophet of Islam (p.b.u.h.) had some more privileges than other prophets before him, such as; being ` the seal of the prophets ', the immunity of his Book (the Qur'ān) from distortion, and being entitled as ` a Mercy unto the worlds '. This is the word of Allah: " And We sent you not (O' Our Apostle Muhammad) but a (Mercy unto all the worlds." (١

Or, Abraham (a.s.) and Noah (a.s.) received the best regards from the side of Allah. Or, as the above verse says, that Jesus (a.s.) was strengthened with the Holy Spirit. It :says

,and some He has raised in degrees. And We gave Jesus ..."

"... .son of Mary, clear Signs, and strengthened him with the Holy Spirit

By the way, it is also mentioned in this Verse that if Allah willed, He could stop the opposition and fighting between people who came after those prophets and set them in one peaceful way. But Allah's way of treatment is that people be free and willful in .order that they be able to accept or reject a proper path by their own choice

And had Allah willed, those who came after them would not have fought (one ..." ;another) after the clear Signs had come to them

but they differed. So of them (there were) some who believed and some who disbelieved. Yet, had Allah willed, they would not have fought (one another); but Allah ".does whatever He wills

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Sura Al-Anbya, No. ٢١, verse ١٠٧١ -١

۲۵۴ یا اَیُّهَا الَّذینَ امَنُوا اَنْفِقُوا مِمّا رَزَقْناکُمْ مِنْ قَبْلِ اَنْ یَأْتِیَ یَوْمٌ لا بَیْعٌ فیهِ وِ لا خُلَّهٌ وَ لا شَفاعَهٌ وَالْکافِرُونَ هُمُ الظّالِمُونَ

۲۵۴. " O' you who have Faith! spend (in alms) of that which We have provided for you, before there comes a day wherein shall be no bargaining, neither friendship, nor intercession; and the infidels they are the unjust."

Commentary: Verse ۲۵۴

A warning to the believers as for giving alms

This verse is rendered as a warning to the believers, telling them to give alms and not to lose the respite they have in this life. They are recommended to provide some fitting provisions thereby for their certain journey; the next life, the Hereafter. It says:

" O' you who have Faith! spend (in alms) of that which We have provided for you, ... "

On the Resurrection Day, there will be neither any bargain to buy the means of felicity and security against one's infidelity, nor any friend or intercessor to make their infidelity invalid.

"... before there comes a day wherein shall be no bargaining neither friendship, nor intercession; and the infidels they are the unjust."

They are deprived from intercession in that world because they were the cause of deprivation for others in this world. For example, a miser person not only is unjust to himself, since he extinguishes the light of generosity inside his self and wastes his situation in the Hereafter, but also practically proves inequity against others when he ignores the Divine commendments.

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Verse ۲۵۵, Arabic–English Text

Āyat–ul–Kursiy, one of the most important verses

۲۵۵ اَللّهُ لا اِلهَ اِلّا هُوَ الْحَىُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ لَهُ ما فِى السَّمواتِ وَ ما فِى الاَرْضِ مَنْ ذَاالَّذى يَشْفَعُ عِنْدَهُ اِلّا بِاِذْنِه يَعْلَمُ ما بَيْنَ اَيْديهِمْ وَ ما خَلْفَهُمْ وَ لا يُحيطُونَ بِشَىْ ءٍ مِنْ عِلْمِهِ اِلّا بِماشاءَ وَسِعَ كُرْسِيُّهُ السَّمواتِ وَالاَرْضَ وَ لا يَؤُدُهُ حِفْظُهُما وَ هُوَ الْعَلِىُّ الْعَظيمُ

۲۵۵. " Allah! there is no god but He, the Ever-living, the Self-Subsisting (the Sustainer of all things); slumber seizes Him not, nor sleep; to Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is it that can intercede with Him save by His leave?

He knows what is before them and what is behind them, while they comprehend nothing of His knowledge except what He wills.

His Kursiy (knowledge) extends over the heavens and the earth; and preserving them both tires Him not; and, He is the Highest, the Greatest."

'Āyat-ul-Kursiy, One of the Most Important Verses Upon the importance and excellence of this verse, the only holy tradition narrated from the holy Prophet (p.b.u.h.), explained in the following, is enough.

The importance of the verse

Once, the Messenger of Allah (p.b.u.h.) asked Ubayy-ibn-Ka`b which verse of the verses of the Qur'ān was the most important one, and he answered the verse saying:

" Allah! there is no god but He, the Ever-living, the Self-subsisting (the Sustainer of all things);..."

Then the Messenger of Allah (p.b.u.h.) touched his chest as a sign of favour and told him " May your knowledge be wholesome to you.By the One in Whose hand is Muhammad's soul, this verse has two tongues

(and two lips which glorify the Lord below the Divine throne of authority."(١)

Another tradition narrated from Imam Bāqir (a.s.) says: " The one who recites 'Āyat-ul-Kursiy once, Allah will remove one thousand unbecoming things from his worldly unbecoming affairs, the easiest of which is poverty, and one thousand unbecoming things from his (affairs) in the Hereafter, the easiest one among which is the pain of (grave."(٢)

Commentary: Verse ٢٥٥

Allah, the particular appelation for God

The verse begins with the Pure Essence of Allah and continues with the subject of :Unity, Asmā'-ul-Ḥusnā, and His attributes. It says

"... ,Allah! there is no god but He "

Allah " is the particular appelation for God Which means the Essence that includes all " .the attributes of Divine Perfection, Glory, and Beauty

Then, it adds two other attributes of Allah, saying that He is the Lord Who is Alive forever and is self-subsisting so that all other creatures in the universe depend on :Him. It says

"... ;(the Ever-living, the Self-Subsisting (the Sustainer of all things ..."

It is evident that life for Allah is the real life, because His life is the same as His Essence, His Knowledge, and His Power. It is not like that of living creatures whose lives are causual and after a length of time

.they die

Allah is completely different from His creatures from the point of life, as verse ٥٨ from "... ,Sura Al-Furghān, No. ٢٥ says: " And rely you on the (Ever) Living One Who dies not

Then, to indicate that neither drowzines, nor deep sleep seizes Him and never He :stops managing the world, it continues saying

"... ;slumber seizes Him not, nor sleep ..."

The Arabic term /sanah/ `slumber' is the sleep which appears first in the eyes, but when it becomes deeper and reaches the mind, it is termed in Arabic /naum/ `sleep'. ,This verse, pointing to the latter state

means that the governance of the Absolutely Bountiful, Allah, is

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Durr-ul-Manthur, vol. ۲, p. ۸ ۱ -۱

Bihar-ul-Anwar, vol. ۹۲, p. ۲۶۲ ۲ -۲

.perpetual and never ceases, even for a moment

:Then, it refers to the absolute ownership of Allah, saying

"... .to Him belongs whatsoever is in the heavens and whatsoever is in the earth ..."

Some attributes of Allah

This is the fifth attributes from the attributes of Allah mentioned here. Formerly, four : other attributes of Allah were referred to

.Oneness of Allah, the Everliving, the Self-subsisting, and that He never sleeps

It is quite clear that this attribute, that everything belongs to Allah, has a great training effect in human beings. When they know that whatever they have does not really belong to themselves and it is temporarily handed over them as a deposit to use for a short time, they will surely avoid of transgressing others' rights. These people, with this cognition, will certainly withdraw committing such wrong actions as .colonization, hoarding, greed, miserliness, and the like

:For the sixth attribute, it says

"... ?Who is it that can intercede with Him save by His leave..."

In fact, by a positive interrogation with a negative sense, it says that no person can .intercede at His presence but by His leave

Intercession was discussed fairly vastly when commenting on verse ۴۸, Sura Al-Baqarah, No. ۲, in vol. part ۱, pp. ۱۷۴-۱۷۷.

:Referring to the seventh attribute, it says

"... ,He knows what is before them and what is behind them..."

Therefore, whatever is in the expause of time and place is entirely manifest in His .Knowledge. That is why everything, even intercession, depends upon His command

In stating His eighth attribute, this fact is pointed out that He has let others know only :a small part of His knowledge that has been advisable and proper for them. It says

"... .while they comprehend nothing of His knowledge except what He wills ..."

.Thus, the limited knowledge of others is a beam of the light of His illimited knowledge

.So, two other points is also understood from the above phrase

The first is that no creature has cognition from his own and all human

.cognizance is from the source of Allah

Allah may give some concealed knowledge to those He pleases

The second is that Allah may award a part of some concealed knowledge and some .hidden secrets to those He pleases

:His ninthly and tenthly attributes are stated thus

His Kursiy (knowledge) extends over the heavens and the earth; and preserving..." "... ;them both tires Him not

Then, power and sovereignty of Allah encompass the totality of the heavens and the earth, and His Knowledge (Kursiy) encompasses all of these expansions wholly, so .that nothing is out of His dominion and authority

It is, even, understood from some of the Islamic traditions that the expansion of Kursiy is very larger than the heavens and the earth. For example, in a tradition Imam Sādiq has said: " Heavens and earth, comparing Kursiy, is like a ring in the midst of a desert; and Kursiy, in comparison with `Arsh, is like a ring in the midst of a desert."(١)

.It is true, of course, that science has not discovered the secret of this meaning yet

:Describing His eleventh and twelveth attributes, it says

".and, He is the Highest, the Greatest..."

The Lord, Who is the Highest and the Infinite, is able to do everything so that nothing is difficult for Him. Never He tires of managing the world of existence. Never He (s.w.t.) remains neglectful, unaware and feable of it. His Knowledge involves all things .because He is Omnipotent, Omnipresent

It is worthy to note that, in spite of what is popular, the verse entitled ` 'Āyat-ul-Kursiy ' is this very single verse alone.

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Al-Burhan fi Tafsir-il-Quran, vol. ۱, p. ۲۴۱ ۱ -۱

Verse ۲۵۶, Arabic–English Text

Point

۲۵۶ لا اِکْراهَ فِی الدّینِ قَدْ تَبَیَّنَ الرُّشْدُ مِنَ الْغَیِّ

فَمَنْ یَکْفُرْ بِالطّاغُوتِ وَ یُؤْمِنْ بِاللّهِ فَقَدِ اسْتَمْسَکَ بِالْعُرْوَهِ الْوُثْقی

لاَ انْفِصامَ لَها وَاللّهُ سَمیعٌ عَلیمٌ

۲۵۶. " There is no compulsion in religion. Truly the right way has become clearly distinct from error. Therefore, whoever rejects false deities (tāghūt) and believes in Allah, has grasped the firmest handle, that shall never break; and Allah is All-Hearing, All-knowing. "

Occasion of Revelation:

There was a man from Medina by the name of Abū-Ḥaṣeen who had two sons. Some of the Christian merchants, who used to import merchandise from abroad into Medina, invited those two lads to Christianity whenever they met them in Medina. Those two young men were seriously affected by them, too.

Abū-Ḥaṣeen became very inconvenient from that condition. He went to the Prophet (p.b.u.h.) and, informing him the matter, requested him to bring those children back to their own religion. He asked whether he could bring them forcefully to Islam. Then, the verse was revealed and manifested this fact that there is no compulsion in accepting the religion.

Commentary: Verse ۲۵۶

Embracing Islam needs no compulsion or force

The previous verse, 'Āyat-ul-Kursiy, infact, was a collection of Unity and the Attributes of Allah, Beauty and Glory, which make up the foundation of the religion. This meaning is acceptable in all stages with reasonable proofs. That is why embracing the faith needs not any compulsion or force, and in this verse, it says:

There is no compulsion in religion. Truly the right way has become clearly distinct "
"... .from error

p: ۲۴

This verse is a serious answer to those who imagine that Islam

applies obligation and has developed and spread through the force of sword and .martial power

:Then, as a conclusion of the previous verse, it adds

Therefore, whoever rejects false deities (tāghūt) and believes in Allah, has grasped ..." the firmest handle, that shall never break; ..." And, at the end of the verse it continues :saying

".and Allah is All-Hearing, All-knowing ..."

Is should not be fulfilled by mere pretence

This concluding phrase is a hint to the fact that the problem of belief and disbelief is not something that can be fulfilled by mere pretence, because Allah hears the words .of all entirely, whether they state openly or they speak privately and hiddenly

****

۲۵۷ اَللّهُ وَلِیُّ الَّذینَ امَنُوا یُخْرِجُهُمْ مِنَ الظَّلُماتِ اِلَی النُّورِ

وَالَّذینَ کَفَرُوا اَوْلِیاؤهُمُ الطّاغُوتُ یُخْرِجُونَهُمْ مِنَ النُّورِ اِلَی الظُّلُماتِ

أُولئِکَ اصْحابُ النّارِ هُمْ فیها خالِدُونَ

Allah is the Guardian of those who have faith; He brings them out of darkness " .۲۵۷ into light; and those who reject faith, their guardians are false-deities, (taghut), who bring them out of light into darkness; they are the inhabitants of the Fire wherein shall " .they abide forever

Commentary: verse ۲۵۷

The situation of believers and disbelievers, and their leaders

With reference to the state of belief and disbelief, which was mentioned in the previous verse, here, in this verse, it distinguishes the situation of believers and :disbelievers from the point of leader and guardian. It says

Allah is the Guardian of those who have faith; ..." So it is under the favour of this " "... ;guardianship and leadership, that: "... He brings them out of darkness into light

:Then it adds

and those who reject faith, their guardians are false-deities, (taghut), who bring ..." "... ;them out of light into darkness

It is for this reason that: "...they are the inhabitants of the Fire wherein shall they ".abide forever

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Section ۳۵: How the dead are again raised by Allah

Abraham's argument against Nimrod Illustration of how the dead are again raised by Allah Abraham directed to an experiment to see how Allah raises the dead.

۲۵۸ اَلَمْ تَرَ اِلَى الَّذى حاجَّ اِبْرهيمَ فى رَبِّه اَنْ اتيهُ اللّهُ الْمُلْكَ اِذْقالَ

اِبْرهيمُ رَبِّىَ الَّذى يُحْى وَ يُميتُ قالَ اَنَا اُحْى وَ اُميتُ

قالَ اِبْرهيمُ فَاِنَّ اللّهَ يَأْتى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِها مِنَ الْمَغْرِبِ

فَبُهِتَ الَّذى كَفَرَ وَ اللّهُ لا يَهْدِى الْقَوْمَ الظّالِمينَ

۲۵۸. "Have you not seen him who disputed with Abraham about his Lord, because Allah had given him the kingship? When Abraham said:

` My Lord is He Who gives life, and causes to die.' He said:

` I (too) give life and cause to die.' Abraham said:

` Verily, Allah brings the sun from the East;

so you bring it from the West ', whereupon the one who disbelieved was confounded. And Allah does not guide the unjust people."

Commentary: verse ۲۵۸

Nimrod and his disputation with Abraham about Allah

It is said in history and the Islamic narrations that it happened that Nimrod (Namrood), the king of Babylon, disputed with Abraham (a.s.) about the Lord.

"Have you not seen him who disputed with Abraham about his Lord, because Allah had given him the kingship?..."

Abraham (a.s.) said that his Lord is He Who gives life and causes to die.

"When Abraham said:` My Lord is He Who gives life ...",

"... '.and causes to die

.In response, Nimrod said that he, too, gave life and caused to die

Then, he ordered to fetch two prisoners and let one of them go and commanded his ,men to kill the other

"...'.He said: ` I (too) give life and cause to die..."

Abraham's reasons for Allah

When Abraham (a.s.) saw the wrong concept of Nimrod from giving life and causing death and how he tried to pervent the thoughts of others, he (a.s.) immediately told him that Allah raises the sun from the East, so if he claimed that he governed the world of existence and every thing was under his order and power, as he claimed, he .would bring the sun up from the West

Abraham said: ` Verily, Allah brings the sun from the East; so you bring it from the ..." "...'.West

.At that time Nimrod astonished and could say nothing save keeping silent

where upon the one who disbelieved was confounded. And Allah does not guide ..." ".the unjust people

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۲۵۹ اَوْ كَالَّذى مَرَّ عَلى قَرْيَةٍ وَ هِىَ خاوِيَةٌ عَلى عُرُوشِها

قالَ اَنّى يُحْى هذِهِ اللّهُ بَعْدَ مَوْتِها

فَاَماتَهُ اللّهُ مِائَةَ عامٍ ثُمَّ بَعَثَهُ

قالَ كَمْ لَبِثْتَ قالَ لَبِثْتُ يَوْما اَوْ بَعْضَ يَوْمٍ

قالَ بَلْ لَبِثْتَ مِائَةَ عامٍ فَانْظُرْ اِلى طَعامِكَ وَ شَرابِكَ لَمْ يَتَسَنَّهْ

وَ انْظُرْ اِلى حِمارِكَ وَ لِنَجْعَلَكَ ايَةً لِلنّاسِ

وَانْظُرْ اِلَى الْعِظامِ كَيْفَ نُنْشِزُها ثُمَّ نَكْسُوها لَحْما

فَلَمّا تَبَيَّنَ لَهُ قالَ اَعْلَمُ

اَنَّ اللّهَ عَلى كُلِّ شَىْ ءٍ قَديرٌ

:Or like him (Ezra) who passed by a town and it had fallen on its roofs, he said " .۲۵۹

' ?How shall Allah bring this to life again after its death `

:So Allah made him die a hundred years, then He raised him up and said

' ?How long have you tarried `

'.He said, ` (Perhaps) I have tarried a day or a part of a day

.He said: ` Nay, you have tarried (thus) a hundred years

But look at your food and your drink they show no effect of age; and look at your ass; and that We may make of you a sign for people; and look at the bones, how We assembled them together and then clothed them with flesh.' So, when it became clear :to him, he said

".I know that Allah is All-Powerful over all things `

Commentary: verse ۲۵۹

Resurrection and illustration of guidance

The previous verse stated the dispute of Abraham (a.s.) with Nimrod around the subject of Unity. That statement, indeed, was a

guidance through logical reasoning. Now, this holy verse speaks about Resurrection, .wherein guidance is accomplished through illustration of some sensible things

"... ,Or like him (Ezra) who passed by a town and it had fallen on its roofs "

(The story of `Uzayr (Ezra

Some Islamic narrations and commentary books denote that the name of the man referred to in this verse has been `Uzayr (Ezra). They also said that he must be a .prophet whom, as the verse indicates, Allah has spoken to

Explanations of the verse

.Illustration is the best way of reasoning .١

"... ;but look at your food and your drink they show no effect of age..."

.It is appropriate to die one hundred years to recognize one important point .٢

Increase your knowledge by experience, inquiring, and so on, although you know .٣ .the fact

"...' ?he said: ` How shall Allah bring this to life again after its death ..."

We should take new lessons from old ruined towns and ancient civilizations, too, .۴ .and ask qnestions

.Everybody will be raised with the same feature the one has at the time of death .۵

"...then He raised him up..."

.The past of time, however much long may be, does not affect on the Might of Allah .۶

"...so Allah made him die a hundred years, them He raised him up..."

With Allah's Will, the firm bones rot, but fresh food, which becomes rotten in a short .٧ .time, remains one hundred years fresh

' ?and said: ` How long have you tarried ..."

'.He said, ` (Perhaps) I have tarried a day or a part of a day

"... .He Said: ` Nay, you have tarried (thus) a hundred years

.The exposition of Allah`s Power is for guiding and leading people .٨

"... ;and that We may make of you a sign for people ..."

:Allah has brought a scene of the Hereafter in this world. The verse says .۹

and look at the bones, how We assembled them together and then clothed them..." "...'.with flesh

The Resurrection is a resurrection of the body, because if it were a mere spiritual .۱۰ .resurrection, the statement of bone, dead and grave wauld not come forth

"...and look at the bones..."

.A handful of a thing is a sample of a ton of that thing .۱۱

So when it became clear to him, he said: ` I know that Allah is All-Powerful over all " ".things

The dead returning to life again is also admissible in this very world and before that .۱۲ .the final Resurrection Day happens

"... so Allah made him die a hundred years, then He raised him up..."

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۲۶۰ وَ اِذْ قالَ اِبْرهيمُ رَبِّ اَرِنى كَيْفَ تُحْيِ الْمَوْتى

قالَ اَوَلَمْ تُؤْمِنْ قالَ بَلى وَلكِنْ لِيَطْمَئِنَّ قَلْبى

قالَ فَخُذْ اَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ

ثُمَّ اجْعَلْ عَلى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا

ثُمَّ ادْعُهُنَّ يَأْتينَكَ سَعْيا

وَ اعْلَمْ اَنَّ اللّهَ عَزيزٌ حَكيمٌ

۲۶۰. And when Abraham said: ` My Lord! Show me how you give life to the dead ', He said: ` Do you not believe?' ` Yes', said Abraham,

but to make my heart at ease.' He said `:

` Take four of the birds. Then make them to incline unto you and (cutting them into pieces) place a part of them on each mountain, and thereafter, call them. They will come to you in haste.

And know that Allah is the Mighty, the Wise.

Commentary: verse ۲۶۰

Abraham thought how bits of body could be gathered together

This unique matchless claim is narrated but from the only man of significance in history who after the Messenger of Allah said: " If the curtains be removed, there will be added nothing to my certitude." (۱) But, other people wholly like to see what they were told, or what they believe, in their objective state. For example, everybody likes to see how sugar is produced and obtained from sugar-beet or sugar-cane although they know that sugar is originally from it.

Concerning the above verse, it is cited in some commentary books that: once Abraham (a.s.) was walking on the bank of a sea when he saw a corpse of a man over the sands there. The corpse was half in the water and half on the land so that both the

animals in the sea and the

Tafsir Ruhul-Bayan, Vol. ۱, P. ۴۱۶ ۱ -۱

birds and animals on the land could feed from it. Abraham thought himself if this condition happened for a man whose little bits of body were distributed among other living creatures, how could these bits be gathered together and raise on the :Resurrection Day? So, he (a.s.) invoked Allah

"... :And when Abraham said "

"... .My Lord! Show me how You give life to dead ..."

Explanations of the verse

We should attempt to elevate the standard of our faith and belief in ourselves as .١ .much as we reach the limit of certainty

He said: ` Do you not believe?' ` Yes ', said Abraham, ` but to make my heart at ..." "... '.ease

Intuition and vision appears only for those who have paved some length of the path .٢ .of knowledge, faith, and reasoning

The call of the saints and Apostles of Allah can affect even on the particles in the .٣ "... .world: "...and thereafter, call them. They will come to you in haste

Resurrection is a bodily resurrection, because, on the Day of Judgement, the return .۴ .of the soul will be unto the very particles of the body

Since the goal is reaching the certitude, the accomplishment is done by Abraham .۵ (a.s.) himself. (He killed four different birds, mixed their meat with together and (.divided it upon several mountains

He said: ` Take four of the birds. Then make them to incline unto you and (cutting ..." (them into pieces

"... ,place a part of them on each mountain

.For the purpose of a deep instruction, applying art and demonstration is necessary .۶

:However, we must always beware of the fact

" .And know that Allah is the Mighty, the Wise ..."

****

۲۶۱ مَثَلُ الَّذينَ یُنْفِقُونَ اَمْوالَهُمْ فی سَبیلِ اللّهِ کَمَثَلِ حَبَّهٍ اَنْبَتَتْ سَبْعَ

سَنابِلَ فی کُلِّ سُنْبُلَهٍ مِائَهُ حَبَّهٍ

وَاللّهُ یُضاعِفُ لِمَنْ یَشاءُ وَاللّهُ واسِعٌ عَلیمٌ

۲۶۱. "The likeness of those who spend their property in the way of Allah is as the likeness of a grain (of corn) that grows seven ears, (with) a hundred grains in every ear.

And Allah multiplies (in abundance) for whom He wills; and Allah is All-Embracing, All-Knowing."

Commentary: verse ۲۶۱

A solution to the problem of difference of social classes

Enjoining others to giving charity and prohibition from immoderation and extravagance are the best way to solving the problem of the difference of social classes. On the other hand, the appearance and spread of usury is the origine and motive of social classes to be created. That may be why that the necessity of giving charity and prohibition of usury are stated beside each other in the Qur'ān. (۱)

By the way, it should be noted it is not so that any grain of corn planted in any land does grow seven ears with a hundred grains. But, the grain should be safe, the land should be susceptible, the time must be appropriate, and the preparation and protection should be complete.

Explanations of the verse

Point

۱. Applying the natural phenomena will never become out of fashion at any time. They are always comprehensible for all people in any age and in any acceptabe conditions.

۲. Encouragement and promise of reward are often the most intensive motives for individuals to move forward.

.The grace of Allah is illimited .۳

Al-Mizan, vol. ۲, p. ۴۰۶ ۱ -۱

And Allah multiplies (in abundance) for whom He wills; and Allah is All-Embracing, ..."
".All-Knowing

.That charity is worthy which is given in the way of Allah .۴

"...The likeness of those who spend their property in the way of Allah "

Spending in charity is praised by the Quran

The praise of the Qur'ān is upon those who spend in charity as a habit in their .۵ current life. The Arabic term /yunfiqūna/ (spend their property), which is mentioned in .this verse, refers to an action done continually

.The best example is that example which has external reality .۶

is as the likeness of a grain (of corn) that grows seven ears, (with) a hundred grains..."
"... .in every ear

If spending one's property can be multiplied as much as seven hundred times then .۷ ?what about those who give their lives in charity for the sake of Allah

****

p: ۳۵

۲۶۲ اَلَّذینَ یُنْفِقُونَ اَمْوالَهُمْ فی سَبیلِ اللّهِ

ثُمَّ لا یُتْبِعُونَ ماۤ اَنْفَقُوا مَنّا وَ لا اَذیً

لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لا خَوْفٌ عَلَیْهِمْ وَ لا هُمْ یَحْزَنُونَ

.۲۶۲ "Those who spend their property in the way of Allah, (and) thereafter, do not follow up what they have spent by reproach and with injury, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve. "

Commentary: verse ۲۶۲

A Worthy Charity!

In the previous verse, the importance of charity in the way of Allah was pointed out in general. Here, in this verse, some of its qualities are stated, too. It says:

"Those who spend their property in the way of Allah, (and) thereafter, do not follow up what they have spent by reproach and with injury, for them shall be their reward with their Lord, ..."

Besides the above mentioned priviledge, this quality is in them again, that:

"... and no fear shall be upon them, nor shall they grieve. "

Therefore, those who spend some of their property in the way of Allah, but after that benevolent action, they reproach or do something that cause injury, they destroy their reward, indeed, with this reprobated action.

It can also be said that such persons, in many cases, not only are not good doers, but also are some transgressors, because the honour of a man and his psychological social capitals are often surely more valuable than property and wealth.

The reward of the givers of charity is reserved with Allah

The Qur'ānic holy phrase: "...for them shall be their reward with their Lord; " makes the givers of charity sure that their reward is reserved with their Lord in order that

they go forth with a good

p: ۳۶

.amount of certainty along this path

More than that, the application of the Qur'ānic term /rabbihim/ (their Lord) in the .verse, is a hint to this meaning that their Lord trains them and will multiply it

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۲۶۳ قَوْلٌ مَعْرُوفٌ وَ مَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهآ اَذًى

وَاللّٰهُ غَنِيٌّ حَليمٌ

A kind word and forgiveness is better than a charity that is followed by injury, " .۲۶۳
".and Allah is Self-sufficient, Forbearing

Commentary: verse ۲۶۳

Confronting a needy, have a good manner

This verse, in fact, completes the idea in the previous verse. It says that those who have a good manner and good statement, facing with the people in need, and forgive them even when their insistence is with rudeness, their action is better than the .donation of those who cause injury and irritation thereafter

A kind word and forgiveness is better than a charity that is followed by injury, and "
".Allah is Self-sufficient, Forbearing

This verse makes clear the logic of Islam due to the social values concerning the honour of people. Islam considers the value of the action of those who speak helpfully and leadingly with the needy people in order to protect them and keep their secrets hidden. This is more valuable than the charity of some selfish short-sighted individuals, who have sorts of approach and injury on such honourable persons for a .small donation they give

As was mentioned before the loss of these stingy people is more than their profit. When such persons give something, they ruin something else, too. Thus, the above statement made it clear that the Qur'ānic phrase /qaulun ma`rūf/ `a kind word' has a vast meaning so that it envelops any word of kindness, consolation, affability and .guidance

The word /maqfirat/ (forgiveness), mentioned in the verse, is used in contrast with the .rudeness of the needy people

In Nūr-uth-Thaqalayn, the commentary, (۱) it is narrated from the holy Prophet of

:Islam (p.b.u.h.) who said

Nur-uth-Thaqalayn, vol. ١, p. ٢٨٣ ١ -١

" When a needy person asks you, do not interrupt his statement until he completes it. Then, respond him calmly and politely, or give him what you are able to spend, or return him agreeably, because the one may be an angel who is commissioned to try you in order to see how you behave with the blessings that Allah has bestowed upon you. "

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۲۶۴ یا اَیُّهَا الَّذینَ امَنُوا لا تُبْطِلُوا صَدَقاتِکَمْ بِالْمَنِّ وَالْاَذی

کَالَّذی یُنْفِقُ مالَهُ رِئاءَ النّاسِ وَ لا یُؤْمِنُ بِاللّهِ وَالْیَوْمِ الْاخِرِ فَمَثَلُهُ کَمَثَلِ

صَفْوانٍ عَلَیْهِ تُرابٌ فَاَصابَهُ وابِلٌ فَتَرَکَهُ صَلْدا

لا یَقْدِرُونَ عَلی شَیْ ءٍ مِمّا کَسَبُوا وَاللّهُ لا یَهْدِی الْقَوْمَ الْکافِرینَ

۲۶۵ وَ مَثَلُ الَّذینَ یُنْفِقُونَ اَمْوالَهُمُ ابْتِغاءَ مَرْضاتِ اللّهِ وَ تَثْبیتا مِنْ

اَنْفُسِهِمْ کَمَثَلِ جَنَّهٍ بِرَبْوَهٍ اَصابَها وابِلٌ

فَاتَتْ اُکُلَها ضِعْفَیْنِ فَاِنْ لَمْ یُصِبْها وابِلٌ فَطَلٌّ

وَاللّهُ بِما تَعْمَلُونَ بَصیرٌ

۲۶۴. " O' you who have Faith! do not nullify your charities by reproach and injury, like the one who spends his property to be seen by people and does not believe in Allah and the last Day;

so his likeness is as the likeness of a rock whereon is (a little) soil, then a heavy rain falls upon it and leaves it just a bare stone.

They shall not be able to gain anything of what they have earned; and Allah does not guide the disbelieving people."

۲۶۵. " But the likeness of those who spend their property to seek the pleasure of Allah, and to strengthen their own souls, is as the likeness of a garden on a high ground, upon which a heavy rain falls and it yields its fruit two-fold; but if a heavy rain does not fall upon it, then a light rain (is sufficient); and Allah sees what you do."

Commentary: verse۲۶۴-۲۶۵

Charities should not be followed with reproach and injury

In the previous couple of verses, at first, this fact was pointed out that the believers should not make their charities in the way of Allah

invalid because of reproach and injury. Then, two interesting similitudes are expressed upon those charities which are followed by reproach and injury and also for hypocritical acts and ostentation, and those charities which are originated from .loyalty and human sympathy

A similitude: a rock sown with seeds

.Consider a piece of rock covered with a little amount of dust

When it be sown with good seeds and exposed to fresh air and sunshine, and then, a harsh rain falls upon it, the rain will surely washes out the thin dust from the rock and .scatters the containg seed with the dust

Consequently, the hard inpenetrable rock, on which no plant can grow, appears with its rough feature. This is not for that the fresh air, sunshine and falling rain have had a bad effect. It is because the place where the seed was sown has been an unappropriate place for the aim. Its appearance was adorned while its inner side was an inpenetrable rough rock with a mere thin amount of dust over its surface. It is in a state that plants and trees, besides having suitable conditions above the ground, .need a good preparation under the ground for the roots in order to spread and feed

O' you who have Faith! do not nullify your charities by reproach and injury, like the " one who spends his property to be seen by people and does not believe in Allah and "…;the last Day

The Qur'ān has likened the hypocritical deeds and charities followed with reproach and injury, that which originate from the callous hearts, to a rock covered with a little dust from which no profit can be gained. So, the efforts of the farmer and the sower .will be wasted, too

so his likeness is as the likeness of a rock whereon is (a little) soil, then a heavy rain…" .falls upon it and leaves it just a bare stone

They shall not be able to gain anything of what they have earned; and Allah does not ".guide the disbelieving people

Another Interesting Similitude

Consider a green grass garden which is located on a high productive land and benefited from fresh free air and sufficient sunshine. Useful downpour falls water it, but when the rainfall is not

p: ۴۱

enough, drizzles and drops of dew preserve the pleasantness and freshness of the garden. As a result, such a garden usually yields its fruits two-fold more than the other ordinary gardens. This sort of gardens, besides having productive land, enjoy of dew and drizzles added to enough rainfalls. They have such a beautiful view that attracts the attention of any visitor from the distance. They are also safe from the .threat of floods

Those who give their wealth in charity for the sake of Allah`s pleasure and for strengthening Faith and certainty in their hearts and souls, are like this garden which .have a bountiful valuable product

But the likeness of those who spend their property to seek the pleasure of Allah, and " to strengthen their own souls, is as the likeness of a garden on a high ground, upon which a heavy rain falls and it yields its fruit two-fold; but if a heavy rain does not fall ".upon it, then a light rain (is sufficient); and Allah sees what you do

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۲۶۶ اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخيلٍ وَ اَعْنابٍ

تَجْرى مِنْ تَحْتِهَا الْاَنْهارُ لَهُ فيها مِنْ كُلِّ الثَّمَراتِ

وَ اَصابَهُ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ ضُعَفآءُ

فَاَصابَها اِعْصارٌ فيهِ نارٌ فَاحْتَرَقَتْ

كَذلِكَ يُبَيِّنُ اللّهُ لَكُمُ الْاياتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

۲۶۶. " Would any of you like that there should be for him a garden of date palms and vines beneath which rivers flow with all kinds of fruit for him therein, while he is striken with old age, and he has feeble offspring, then a whirlwind with fire in it strikes and it gets burnt up?

Thus Allah makes the signs clear to you, so that you may ponder. "

Commentary: verse ۲۶۶

man is in need of righteous deeds

Another Similitude

In this verse, the Qur'ān expresses another interesting similitude to make manifest that how seriously man is in need of righteous deeds on the Judgement Day, and how hypocrisy, reproach and injury ruin the charities and good deeds of man.

The similitude of an old man

This similitude illustrates the view of an old man who possesses a green, fresh and delightful garden with various trees such as date-palms, vines, etc. which are watered continuously and do not need to be irrigated. There are some lazy, careless and weak children around him whose means of earning life is the very garden. If this garden vanishes neither the old father nor the feeble children are able to reestablish it.

It happens that suddenly a fiery hurricane blows upon it and burns it totally dry. How does this old man feel when he has lost the strength of his youth, and who cannot

earn his living from any other ways, while his children are feable, too ? And, what a ? deadly regret and grief may rush over him

p: ۴۳

Would any of you like that there should be for him a garden of date palms and vines " beneath which rivers flow with all kinds of fruit for him therein, while he is striken with old age, and he has feeble offspring, then a whirlwind with fire in it strikes and it gets "... ?burnt up

The condition of a person who does a righteous work and then ruins it by hypocrisy, reproach, and injury is similar to such an old man who has tolerated many tasks, but when he is in dire need of the fruit of his efforts, all of them as a whole vanishes and .leaves him alone with his grieves and regrets

In view of the fact that the source of all misfortunes, especially the foolish act of reproach, whose benefit is a little but the loss of it is soon and great, originates from the application of no wisdom, then, at the end of the verse, Allah invites people to :contemplation and pondering. It says

" .Thus Allah makes the signs clear to you, so that you may ponder..."

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Verse ۲۶۷, Arabic–English Text

Point

۲۶۷ یا اَیُّهَا الَّذینَ امَنُوا اَنْفِقُوا مِنْ طَیِّباتِ ما كَسَبْتُمْ

وَ مِمّا اَخْرَجْنا لَكُمْ مِنَ الاَرْضِ

وَ لا تَیَمَّمُوا الْخَبیثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِاخِذیهِ اِلاّ اَنْ تُغْمِضُوا فیهِ

وَاعْلَمُوا اَنَّ اللّهَ غَنِیٌّ حَمیدٌ

۲۶۷. " O' you who have Faith! spend (in charity) of the good things that you have earned, and of what We produce for you from the earth, and do not aim at what is bad to spend thereof (in charity) while you yourselves would not accept it except that you connive at it, and know that Allah is Self-Sufficient, Praiseworthy."

The Occasion of Revelation:

It is narrated from Imam Sādiq (a.s.) that this verse was revealed about a group of people who had earned some wealth from usury at the Age of Ignorance. They usually spent out from it in charity in the way of Allah. Allah (S.W.T.) prohibited them from that action and commanded them to spend out in charity from the good property they had earned.

In Majma`-ul-Bayān Fī Tafsīr-il-Qur'ān, next to narrating this tradition, it quotes from Amir-ul- Mu'mineen Ali (a.s.) who said: " This verse has been revealed about those who used to mix the dry and bony dates with good dates when they wanted to spend in charity." (۱) They were, therefore, commanded not to do that action.

These two occasions of revelation are never contradictory with each other. The verse may have been revealed upon both groups, when one of which is due to spiritual goodness and the other concerns to the appearance and material goodness.

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Majma-ul-Bayan, Vol.۲, P.۳۸۰ ۱ -۱

Commentary: verse ۲۶۷

? What Kind of Property Can Be Given in Charity

In the previous verses, the effects of charity, the qualities of givers of charity, and the deeds that may corrupt this godly action and ruin its reward were pointed out. In this verse, the quality of the property, which is to be spent in charity, is explained. In the first phrase of the verse, Allah commands believing people to spend from good of .their wealth

O' you who have Faith! spend (in charity) of the good things that you have earned, " "... ,and of what We produce for you from the earth

The term /tayyib/, the plural of which is /tayyibāt/, in philology means: good, pleasant and agreeable` . This meaning refers to both spiritual and material purity; i.e. to be .clean inwardly and outwardly

That is, that part of wealth might be given in charity that is good, useful, and valuable. .It must be free from any dubiosity and pollution, either

The above mentioned occasions of revelation attest to the generality of this meaning, .too

The phrase: "...while you yourselves would not accept it except that you connive at it,..." can not be taken as an evidence that the objective meaning here is exclusively outward of cleanliness, because the believing persons also might not accept the things which are apparently polluted or worthless, as well as the doubtful and .disapproved materials, but with conniving at it and dislike

The Qur'ānic phrase: /mā kasabtum/ `that you have earned' refers to the commercial incomes, while the phrase: /mimmā axrajnā / `what We produce' refers to the incomes earned from farming, mines and subterranean sources. Thus, it envelops all the kinds of income, because the source of all incomes of man is often from the earth and its different issues . Even, the origin of industries, trades, and the like of them all is the ground. However, this sentence indicates that all these merits are given you by

Allah. Therefore, you ought not spare spending a part of it in charity in the way of .Allah

and do not aim at what is bad to spend thereof (in charity) while you..."

"... ,yourselves would not accept it except that you connive at it

Some of people have the habit of spending out in charity mostly from the worthless and worn out things that they do not use any longer themselves. This kind of charities are neither effective in growing spiritual training of the essence of humanity in the giver of charity, nor is so useful to the needy. It can be counted sort of disgrace and .scorn unto them, too

This sentence explicitly prohibits Muslims from doing that. It says how they spend in charity from those things which they themselves do not like to accept, but hatefully. Must their Muslim brothers, and beyond that, the Lord, in Whose way they spend out ? in charity, be considered, in their view, lower than themselves

Giving charities have two ends: the needy ones, and Allah

Indeed, the verse points to a precise fact. It is that the charities given in the way of Allah have two ends. On one end there are the needy ones, and on the other end there is Allah, for Whose sake the charity is spent. In this case, if the charity is taken from the low and worthless things, from one hand, it is counted an aspertion to the high rank of the Lord that the giver of charity has not regarded Him eligible for a `good' thing . On the other hand, it is a disgrace to the needy ones who, in spite of their poverty, mostly have a high level of faith and humanhood, whose soul may be .injured because of such a disagreeable charity

By the way, it should be noted that the term /lā tayammamū / ` do not aim ' may be a hint to this fact that can be something of undemanded quality which unattentively is given among the material spent in charity. This aspect is not involved in the contents .of this statement. The statement is about those who intentionally accomplish it

".and know that Allah is Self-Sufficient, Praiseworthy..."

This sentence intends to say that you must be aware that the Lord in Whose way you spend in charity is the One Who never needs your charity, and Who is worthy of all .praise. It is He Who has bestowed the whole bounties upon you

The term /ḥamīd /, `praiseworthy, may be used in the sense of `adorer'; i.e., while He is Self-Sufficient, He adores the charities you spend. Therefore, do try to spend out .from good things in charity

p: ۴۷

۲۶۸ اَلشَّيْطانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُمْ بِالْفَحْشاءِ

وَاللّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَ فَضْلاً

وَ اللّهُ واسِعٌ عَليمٌ

۲۶۸. "Satan threatens you with poverty and enjoins you to indecency; but Allah promises you forgiveness from Himself and abundance; and Allah is All-Embracing, All-Knowing.

Commentary: verse ۲۶۸

Satan threatens you of poverty when you decide to give charity

At first, the verse admonishes that when you decide to spend in charity or to pay your alms, Satan threatens you of poverty, particularly if you want to give from your worthy and considerable things mentioned in the previous verse. Many a time it happens that this Satanic temptation hinders the act of giving charity and donation. It may affect even on the payment of Alms, Khoms (one fifth levy), and other obligatory expendings.

" Satan threatens you with poverty ..."

Allah awares man thereby that refraining from giving charity in awe of poverty is a wrong imagination. It is one of the temptations of Satan. Avoiding from thinking that this Satanic temptation looks like a logical scare, it immediately says:

"... and enjoins you to indecency; ..."

Therefore, having awe of poverty and indigency in any condition is wrong, because Satan invites not save to falsehood and aberration.

Basically, any thought which is disappointing, impedimental and short-sighted originates from deviation from natural disposition and following the temptations of Satan. But, any thought which is positive, instructive, and broad-sighted comes from the source of godly inspirations and the pure divine innate disposition.

Keeping in mind that the Satanic temptations are against the law of creation and Allah's commandments and ordinances are paralleled and adapted to creation and ,dispostion, results to a notable livelihood

.peacefulness and prosperity

"...but Allah promises you forgiveness from Himself and abundance..."

In Majma`-ul-Bayān a tradition is narrated about charity from Imam Sādiq (a.s.) who said: " Two things are from Allah and two things are from Satan. Those two from Allah are forgiveness of sins and abundance in sustenance. And those two from Satan are ".promise to poverty and enjoinment to indecency

Abundance in wealth is under the cause of giving charity

Therefore, as Ibn-Abbas has quoted, the purpose of forgiveness is the forgiveness of sins and the objective meaning of "abundance" is increase of wealth under the cause (of giving charity. (۱

It is interesting that Iman Amir-ul-Mu'mineen Ali (a.s.) is narrated who has said: " When you are confronted with poverty, bargain with Allah through charity , (spend out (in charity until you get free from poverty)."(۲

The phrase: " Allah is All-Embracing " means that the Power of Allah is vast, and He is .All-Knowing unto all affairs and details

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Majma-ul-Bayan, vol. ۲, p. ۳۸۱ ۱ -۱

Nahjul-Balaqah, saying ۲۵۸ ۲ -۲

۲۶۹ يُؤْتِى الْحِكْمَهَ مَنْ يَشاءُ وَ مَنْ يُؤْتَ الْحِكْمَهَ فَقَدْ أُوتِىَ خَيْرا كَثيرا

وَ ما يَذَّكَّرُ اِلاّ أُولُواالاَلْبابِ

.۲۶۹ "He grants wisdom to whom He wills, and whoever has been granted wisdom, indeed has been given abundant good;

yet no one will mind but the possessors of intellects."

Commentary: verse ۲۶۹

The recognition between the Satanic temptations and godly inspirations

The Qur'ānic term /ḥikmat/, here, has been rendered, into the sense of ` knowledge, the cognition of secrects, awareness of facts, and reaching to reality '. Allah bestows it upon some persons for the sake of their piety, purity and their strive. They recognize the difference between the Satanic temptations and godly inspirations, false and true.

None can benefit from this privilege, which is abundant good, save those who possess proper intelligence.

"He grants wisdom to whom He wills, and whoever has been granted wisdom, indeed has been given abundant good; yet no one will mind but the possessors of intellects."

The Arabic term /'albāb/ is the plural form of /lubb / in the sense of `heart, love, intellect, and understanding'. Every man of wisdom is not counted among /'ulul 'albāb/, because this title is termed for only those men of understanding who utilize their intellect definitely to find out the path of real happiness in their lives.

However, Imam Sādiq (a.s.) in a tradition has said that /ḥikmat/ is `knowledge and becoming learned in religion'; while another tradition indicates that / ḥikmat / is obedience to Allah and knowing Imam. (۱)

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Bihar-ul-Anwar, vol. ۲۴, p. ۸۶ ۱ -۱

۲۷۰ وَ ما اَنْفَقْتُمْ مِنْ نَفَقهٍ اَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَاِنَّ اللّهَ يَعْلَمُهُ

وَ ما لِلظّالِمينَ مِنْ اَنْصارٍ

۲۷۱ اِنْ تُبْدُواالصَّدَقاتِ فَنِعِمّا هِىَ وَ اِنْ تُخْفُوها وَ تُؤْتُوهَا الْفُقَراءَ

فَهُوَ خَيْرٌ لَكُمْ وَ يُكَفِّرُ عَنْكُمْ مِنْ سَيِّئاتِكُمْ

وَاللّهُ بِما تَعْمَلُونَ خَبيرٌ

.۲۷۰ "And whatever you spend in charity, or (whatever) vow you vow, surely Allah knows it. While, there will be no helpers for the unjust."

.۲۷۱ "If you give alms openly, it is well; but if you hide it and give it to the poor, it is better for you, and it will remove from you some of your sins; and Allah is aware of what you do."

Commentary: verse ۲۷۰-۲۷۱

Point

"And whatever you spend in charity,..."

Spending in charity, here, means whatever you spend in the way of Allah or in the way of Satan.

"...or (whatever) vow you vow,..."

Or, whatsoever you have made obligatory to yourself by the way of vow, whether it be alongside the path of obedience of Allah or for committing sins, He knows it.

"... surely Allah knows it. ..."

Verily, your deed is not concealed to Allah, and He will reward you according to it.

"... While, there will be no helpers for the unjust."

The objective meaning of `unjust'

The objective meaning of `unjust' here, is those who spend their wealth in the way of disobedience of Allah and committing sins. They do not give the alms of their property; or do not fulfil what they have vowed; or they vow to do that which is sin. For such people, there will

.be no friend who can save them from the Divine Judgment or prevent His punishment

****

If you give alms openly, it is well; but if you hide it and give it to the poor, it is better " for you, and it will remove from you some of your sins; and Allah is aware of what you ".do

giving alms hiddenly is better

That is, if you give your alms hiddenly to the indigents `it is better for you', viz., giving alms hiddenly is better for you: and its due reward is better and more. The purpose of alms that the concealment of which is better is the recommended alms, because .making the obligatory alms manifest is more reasonable

****

۲۷۲ لَيْسَ عَلَيْكَ هُديهُمْ وَلكِنَّ اللّهَ يَهْدى مَنْ يَشاءُ

وَ ما تُنْفِقُوا مِنْ خَيْرٍفَلِاَنْفُسِكُمْ

وَ ما تُنْفِقُونَ اِلاَّ ابْتِغاءَ وَجْهِ اللّهِ

وَ ما تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ اِلَيْكُمْ وَ اَنْتُمْ لا تُظْلَمُونَ

.۲۷۲ "It is not upon you to guide them (O' Muhammad), but Allah guides aright whomsoever He wills.

And whatever of good you spend in charity shall be for your own selves; and you do not spend except seeking the pleasure of Allah;

and whatever of good you spend shall be repaid to you in full and you shall not be dealt with unjustly.

Commentary: verse ۲۷۲

The verse was revealed upon giving charity to non-Muslims

In Majma`-ul-Bayān and Tafsīr-ul-Kabīr by Fakhr-Rāzī, there are cited some occasions of revelation for the above mentioned verse which, on the whole, indicate that Muslims were in doubt to give charity to the indigents of pagans and non-Muslims. When they inquired about it from the Messenger of Allah (p.b.u.h.), this verse was revealed. (۱)

Explanations:

۱- Do not employ the abundance of giving charity and the economical pressure for bringing infidels towards the Faith " It is not upon you to guide them (O' Muhammad),..."

۲- Serving the deprived is a human sympathy, as well as a duty , and generosity is a value. Hence, do give charity to non- Muslims, too.

۳- Islam is a school of humanitarianism. It does not approve poverty and deprivation,

.even for non-Muslims

The faith which be pretended under the pressure of economics -۴

p: ۵۳

Majma-ul-Bayan, vol. ۱, p.۳۸۵ ۱ -۱

.is not worthy

Guidance is a divine success which encompasses only the receptive hearts -۵

".but Allah guides aright whomsoever He wills ..."

The consequence of charity returns to yourselves. It survives the spirit of - ۶ generosity in you. It is through charity that the appearance of levels among groups of people and social bursts can be prevented and, instead, love and kindness may grow therein. However, in charity, there can be found not deprivation while there is .immunity in it

"...;And whatever of good you spend in chairty, shall be for your own selves ..."

Do not spend out but for Allah, because, soon or late, all the worldly benefits and - ۷ merits will be vanished, but if giving charity be done for the sake of Allah, it will remain .forever and you will enjoy of its incomes

"...;and you do not spend except seeking the pleasure of Allah ..."

Be bountiful in spending out, since whatever you give in charity will come back to - ۸ .you with no decrease

"...,and whatever of good you spend shall be repaid to you in full ..."

If you accomplish something for Allah, you will obtain your reward whether a - ۹ .Muslim or a pagan enjoys of it

".and you shall not be dealt with unjustly ..."

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۲۷۳ لِلْفُقَراءِ الَّذينَ اُحْصِرُوا فى سَبيلِ اللّهِ لا يَسْتَطيعُونَ ضَرْبا فِى

الاَرْضِ يَحْسَبُهُمُ الْجاهِلُ اَغْنِياءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسيمهُمْ لا يَسْئَلُونَ

النّاسَ اِلْحافا وَ ما تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ اللّهَ بِه عَليمٌ

۲۷۳. " (Charity is) for the poor who are restrained in the way of Allah, and are unable to move about in the land. The unaware consider them wealthy because of their restraint (from begging).

You shall recognize them by their countenance they do not beg people importunately.

And whatever of good things you give, then Allah is All-Knowing of it."

Commentary: verse ۲۷۳

Companions of the Ledge

In some commentary books such as: Tafsīr-Kabīr by Fakhr Rāzī, Majma`-ul-Bayān, and Tafsīr-il-Gurtubī, it is cited that this verse has been revealed about the Companions of the Ledge. They were about four hundred people who had emigrated to Medina. Since they had not any house and familiars there, they used to live on a large platform in a corner of the Prophet's Mosque. They were always ready for (Jihād), struggle in the way of Allah.

Explanations of the verse

۱. There is a portion for the indigents in the wealth of the rich.

" (Charity is) for the poor..."

۲. The martial-blow groups, devotees in force bases, shelterless emigrants and, on the whole, all those who are besieged in the way of Allah and have not the opportunity of trying to earn the living should be taken into necessary consideration. The scientific missions, diplomatic corps, and research centers are in the similar condition, too.

" (Charity is) for the poor who are restrained in the way of Allah, and are unable to

"....move about in the land

۳. Those who are able to earn their living by travelling about

.should not stay and abide in one land waiting for the charity of others

"....and are unable to move about in the land ..."

.(The immaculate, pious and respectable poor ones are praised by Allah (s.w.t .۴

.The gentle-looking and undistinguished needy ones have priority .۵

The unaware consider them wealthy because of their restraint (from begging). You ..." "... :shall recognize them by their countenance

They do not insist on begging from other people even when there comes forth a .۶ .necessity for them

"...they do not beg people importunately ..."

The feature of the indigent persons is illustrated, in this verse; and in the final .۷ .sentence, people are encouraged to spending out good things

".And whatever of good things you give, then Allah is All-Knowing of it ..."

It is not just that some people devote their selves and what they have in the cause .۸ .of Allah while some others impose insularity even in giving charity in that way

****

۲۷۴ اَلَّذینَ یُنْفِقُونَ اَمْوالَهُمْ بِالَّیْلِ وَالنَّهارِ سِرّا وَ عَلانِیَةً

فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ

وَ لا خَوْفٌ عَلَیْهِمْ وَ لا هُمْ یَحزَنُونَ

Those who spend their property by night and day, secretly and openly, for them".۲۷۴ shall be their reward with their Lord, and no fear shall be upon them, nor shall they ".grieve

Commentary: verse ۲۷۴

(.The verse has been revealed about Hadrat Ali (a.s

In some commentary books, like Tafsīr-uṣ-Ṣāfī, Majma`-ul-Bayān, Tafsīr-ul-Qurtubī, Tafsīr-ul-Kabīr by Fakhr Rāzī, it is cited that this verse has been revealed about Hadrat Ali (a.s.). Once it happened that he had only four silver coins when he spent out in charity one coin in daytime, one coin at night, the third coin openly and the fourth .coin hiddenly in the way of Allah

Those who spend their property by night and day, secretly and openly, for them " "...,shall be their reward with their Lord

But, in addition to the above mentioned occasion of revelation, the promise of this .holy verse covers all those who act similarly to that

Such people neither scare of poverty in the world, because they believe in the promises of Allah and trust in Him, nor become grievous because of charity, since they are attentive to obtaining the pleasure of Allah and what the action of giving charity .will bring forth for them in the Hereafter

In another occasion in this very current Sura,(۱) too, the givers of charity are stated .about

".and no fear shall be upon them, nor shall they grieve ..."

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Sura Al-Baqarah, No. ۲, Verse ۲۶۲ ۱ -۱

۲۷۵ اَلَّذینَ یَأْکُلُونَ الرِّبوا لا یَقُومُونَ اِلاّ کَما یَقُومُ

الَّذی یَتَخَبَّطُهُ الشَّیطانُ مِنَ الْمَسِّ

ذلِکَ بِاَنَّهُمْ قالُوا اِنَّما الْبَیْعُ مِثْلُ الرِّبوا

وَ اَحَلَّ اللّهُ الْبَیْعَ وَ حَرَّمَ الرِّبوا فَمَنْ جاءَهُ مَوْعِظَةٌ مِنْ رَبِّه

فَانْتَهی فَلَهُ ما سَلَفَ وَ اَمْرُهُ اِلَی اللّهِ وَ مَنْ عادَ

فَاُولئِکَ اصْحابُ النّارِهُمْ فیها خالِدُونَ

۲۷۵. " Those who devour usury will not rise up save like such the one whom Satan has confounded with the touch of madness. That is because they say: `Bargaining is just like usury', whereas Allah has permitted bargaining and forbidden usury.

Hence, whoever receives an admonition from his Lord, then desists, for him shall be what has already passed, and his affair rests with Allah.

And whoever reverts (to usury) then they are the inhabitants of the Fire, wherein shall they abide forever."

Commentary: verse ۲۷۵

Usurers are like mad persons

In Arabic philology, the word /ribā/ (usury) means `an excess, an addition'. Usurers have been likened to the persons whom Satan has driven them mad. On the Day of Judgement, usurers will be raised like mad ones, because they have such an unjust manner in this world.Mammonism makes their eyes of intellect blind. By their action, they produce difference of levels in the society, because they do not even think of sympathy, emotions and humanitarianism. They go so far that poverty and hatred cause a burst in the society so that the principle of possession becomes unstable, too.

"Those who devour usury will not rise up save like such the one whom Satan has confounded with the touch of madness...."

Another point is that: to some persons, usury seems a principle, too. Hence, they say :that bargaining and usury are the same. As the verse says

".whereas Allah has permitted bargaining and forbidden usury ..."

Explanations of the verse

Point

۱. The usurers are deprived from equilibrium and, consequently, they disturb the .economical equilibrium of the society

۲. .The justification of sin pave the way for more committing sins

"...,That is because they say: ` Bargaining is just like usury ..."

۳. It can be spared for those who are not aware of it, but not at all for those who know .it and persist on doing it

"... ,And whoever reverts (to usury) then they are the inhabitants of the Fire ..."

Objecting on usury began through verses of the Qur'ān revealed from before the Prophet's Emigration. For example, in Sura Ar-Rūm, which was revealed in Mecca, a verse about usury says: "... but it increases not with Allah, ..." (۱) Then, in Sura 'AĀl-i-`Imraān, No. ۳ Allah commands: "... Devour not interest ...",(۲) which means usury is .prohibited

Thus the most criticism and prohibition have occurred in these verses of Sura Al-.Baqarah

By the way, the Qur'ān through the statement: "And, (for) taking interest, though indeed forbidden were they against it ..." (۳) announces that usury had been forbidden (in the Jewish religion, too. This prohibition is stated in Turah manifestly. (۴

In Sura Al-Baqarah, the verses of usury have occurred next to the verses of charity in order to state the two aspects of good and evil which may come forth by means of wealth. Charity is a `giving' without recompense, but usury is a `taking' without

recompense. In contrast to the good effects that charity has in the society, usury creates evil effects

p: ۵۹

۱- ۱ Sura Ar-Rum, No. ۳۰, Verse ۳۹.

۲- ۲ Sura Al-i-Imran, No. ۳, verse ۱۲۹

۳- ۳ Sura An-Nisa, No. ۴, Verse ۱۶۱

۴- ۴ The Turah, Exodus, Chapter ۲۳, and Levitious, Chapter ۲۵

therein. That is why the Qur'ān, in the next verse, says: "Allah effaces usury and He causes charities to flourish, ...". (١)

The threats that are cited in the Qur'ān against taking interest in usury and accepting the dominance of illegitimate rulers, are such that they are not cited against even murder, oppression, drinking wine, gambling, and fornication. Therefore the prohibition of usury has been decidedly considered as a great sin by all Islamic parties.

"... Hence, whoever receives an admonition from his Lord, then desists, for him shall be what has already passed, and his affair rests with Allah. ..."

Traditions upon usury

It is narrated in a tradition that when Imam Sādiq (a.s.) was informed that so and so was a usurer, he said: " If I were allowed by Allah I would behead him." (٢)

It happened that Amir-ul-Mu'mineen Ali (a.s) met a usurer. He (a.s.) wanted him to repent from his action. When he repented Ali (a.s.) let him go and told him: " The usurer must be made repent from his action just like that a person is made repent from polytheism."

It is narrated from Imam Bāqir (a.s.) who said: " The worst income is (the interest of) usury." (٣)

The Messenger of Allah (p.b.u.h.) said: " When Allah wills to destroy a town, usury appears therein." (۴)"And, Allah has cursed usurer, his agent, and the writer of usury." (۵)

Shaykh Mufīd has cited in his book:(۶) "Whoever considers usury lawful, should be beheaded."

Imam Sādiq (a.s), stating the reason of repetition of the verses of usury in the Qur'ān, says: " It is for making the rich prepared to do works of benevolence and spending charities; because, on one hand, usury is unlawful (ḥarām), and, on the other hand,

compiling wealth as a file is also unlawful. Then, there remains no remedy for the rich but charity and productive useful jobs." (٧)

p: ۶۰

١- ١ Sura Al-Baqarah, no. ٢, verse ٢٧۶

٢- ٢ Wasā'il-ush-Shiah, vol. ١٢, p. ۴٢٩.

٣- ٣ Al-Kafi, vol. ۵, p. ١۴٧.

۴- ۴ Kanz-ul-'A`māl, vol. ۴, p. ١٠۴.

۵- ۵, Wasā'il-ush-Shiah, vol. ١٢, p. ۴٣٠. ۵ p. ١۴٧.

۶- ۶ Mugna'ah, p. ١٢٩.

٧- ٧ Wasā'il-ush-Shi'ah, vol. ١٢, p. ۴٢٣.

Also, upon the motive of the prohibition of usury, it is said that since usury is a kind of hinder for money to be used in the way of production and works of public utility, and, instead of effort and endeavour, only the interest of money is enjoyed, then usury has .become forbidden

Again, it is narrated from Imam Sādiq (a.s.) who have said: " If usury were permitted (ḥalāl), people would leave their business and trade."(١)

It is also narrated from Imam Ridā (a.s.) who said: "If usury becomes prevalent, the loan giving will disappear." (٢)

:At the end of the verse, it says

And whoever reverts (to usury) then they are the inhabitants of the Fire, wherein ..." ".shall they abide forever

The word /`āda/ `returns', here, means that those who do not return from usury and commit again devouring interest, will be the inhabitants of the Fire of Hell and they will .remain there for ever

:The Disadvantages of Usury

Taking additional money, without performing any useful work, is unjust and it is overburdening, which causes hatred and enmity. The giver of interest sometimes has to fail and, as a result of debts that increases progressively, accepts kinds of disgrace .and captivity

Usury disturbs the equilibrium of the society and causes it to be divided into two poles: .the oppressors and the oppressed

.Usury is the reason of prayers to be invalid

Regarding these destructive causes, not only in the religion of Islam, but also in all heavenly religions, usury has been forbidden. But, clinging to few pretexts, some worldly people try to justify usury or try to find a way of fly. Yet, usury has certainly its own destructive effects, though some social groups have accepted it in their own

.economical system

Usury is an injustice and its disavantages encompass those who

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Bihar-ul-Anwar, vol. ۱۰۳, p. ۱۱۹ ۱ -۱

Alhayat, vol. ۴, p. ۳۳۴ -۲

apply it. The progress of the western communities is because of their attentiveness to .science and industry, not because of usury

By the way, usurers should be aware of the warnings of the Qur'ān. (Applying to legal tricks, like the Jews who did for going fishing on Saturday, is only a sort of game.). The .Qur'ān has not been heedless of such games and has criticized them

trading without knowing its laws is falling into usury

Also, since economic affairs may attract people into the trap of usury, there is a tradition which says: " He who begins trading without knowing (the religious laws of (trading), will be involved in usury". (۱)

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۱- ۱ Nahjul-Balaqah, Saying ۴۴۷

۲۷۶ یَمْحَقُ اللّهُ الرِّبوا وَ یُرْبِی الصَّدَقاتِ وَاللّهُ لا یُحِبُّ کُلَّ کَفّارٍ اَثیم

۲۷۶. " Allah effaces usury and He causes charities to flourish, and Allah does not love any ungrateful sinner."

Commentary: verse ۲۷۶

Discription about usury

The Arabic word /maḥq/ means `effacement, obliteration, erasure', and the term /muḥāq/, from the same root, is used for the moon when it disappears by the nights at the end of the lunar month. Then the term /ribā/ `usury interest', with the sense of gradual increase, is applied in the opposite correspondence.

This verse admonishes that though a usurer takes interest from others in order to compile wealth, Allah seizes the abudance and good results that he expects from the gross of wealth gained through usury.

The property resulted from usury may not necessarily be obliterated itself, but the goals, which are considered from compiling wealth, fail.

" Allah effaces usury ..."

In the course of usury, there is no love, happiness, and security, so that many a rich person can gain no sort of confort, peace, or amiability from their wealth. On the contrary, in the regulations, where there is charity, or donation and good loan, people enjoy of many favours. In such societies, the poor are not disappointed, and the rich are not encountered with callousness of the heart and do not mind the multiplication of wealth. So, in these regulations, the deprive do not think of revenge, theft, and the like, and the rich are not anxious about guarding and protecting their properties. This society will have a relative equilibrium accompanied with kindness, compassion, security and mutual understanding.

"... and He causes charities to flourish, ..."

In Tafsīr Kabīr by Fakhr Raāzī, it is cited that when usurer obliterates equilibrium,

compassion, and human justice from him, his self and his property will be cursed by the poor, and every moment hatred, plot and theft threaten him. This is an example of .that effacement which is stated in the verse

p: ۶۳

Explanations of the verse

Do not note and gaze at only the apparent growth of wealth. " Allah effaces usury .۱ "...

Sustenance is with Allah. The possessor of wealth may be deprived of welfare while .۲ .the poor may often live in the best state of peace of mind

Usurer is the one who is very ungrateful, and sin has settled in his soul: " ungrateful .۳ sinner ". By taking interest, he makes himself debtful to people. He makes his livelihood unlawful for himself, and also he nullifies his worships. He lets callousness, .greed and avarice dominate over him

".and Allah does not love any ungrateful sinner ..."

.Yes, He is a very ungrateful, as well as a sinner

To efface the wealth emerging from usury is Allah's way of treatment which will be .۴ continued forever. The reference for this meaning is the Qur'ānic word /yamhaqu/ `efface' where the present tense of which, in Arabic, denotes the continuity of the .verb

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۲۷۷ اِنَّ الَّذینَ امَنُوا وَ عَمِلُوا الصّالِحاتِ وِ اَقامُوا الصَّلوة وَ اتَوُاالزَّکوة

لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لا خَوْفٌ عَلَیْهِمْ وَ لا هُمْ یَحْزَنُونَ

۲۷۷. "Verily, those who have faith, and do righteous works, and establish prayer, and pay the poor-rates, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve".

Commentary: verse ۲۷۷

Some qualities of the believers

Opposite to the manner of the usurers who are `ungrateful sinners', this verse portrates the future of the believers, those who do righteous deeds, establish prayers, and pay the poor-rates.

People are divided into four categories:

۱. A group of people believe in truth and do righteous works. These are the believers.

۲. There are some people who neither believe nor do righteous deeds. These are infidels.

۳. Some people believe, but do not work righteously. These are the mischievous ones.

۴. There are some people who have not faith but they apparently do good deeds.. These are hypocrites.

Separate from usurers, who have taken apart from the Lord and human beings, there are some believers who have faith, do righteous actions, and have relevance with Allah by the way of prayer. They communicate with people through paying the poor-rates.

"Verily, those who have faith, and do righteous works, and establish prayer, and pay the poor-rates, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve".

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p: ۶۵

۲۷۸ یا اَیُّهَاالَّذینَ اٰمَنُوا اتَّقُوا اللّهَ وَ ذَرُوا ما بَقِیَ مِنَ الرِّبوا

اِنْ کُنْتُمْ مُؤْمِنینَ

۲۷۸. "O' you who have Faith! be in awe of Allah, and forgo what remains (due to you) of usury, if you are faithful."

Commentary: verse ۲۷۸

Interests of usury must be abondon

It is cited in some commentary books, such as: Majma`-ul-Bayān, Al-Mīzān, and Marāqī, that when the verse upon the prohibition of usury was revealed, some of the companions of the prophet (p.b.u.h.), like Khālid-ibn-Walīd, Abbas, and Uthmān, had claimed some amount of interest from people. They asked the Prophet (p.b.u.h.) about their claims, when the above mentioned verse was revealed.

After the revelation of this verse, the holy Prophet (p.b.u.h.) said:

"My uncle, Abbas, is not rightful to demand interest either." Then, the Messenger of Allah added: " First of all, my relatives must abandon usury". He also in a sermon said: " I put all the interests of usury (belonging to) the age of ignorant under my feet, and the first one I put is the interest of Abbas." (۱)

Explanations for the verse

۱. The requisite of faith is to dispense with the rights of others and the prohibited wealth.

"... if you are faithful."

۲. The sign of piety is giving up the unlawful commodity. " O' you who have Faith! be in awe of Allah, and forgo what remains (due to you) of usury, ..."

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Fi Zilal-il-Quran, vol. ۱, p. ۴۸۶ ۱ -۱

۲۷۹ فَاِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللّهِ وَ رَسُولِهِ وَ اِنْ تُبْتُمْ فَلَكَمْ رُؤُسُ

اَمْوالِكُمْ لا تَظْلِمُونَ وَ لا تُظْلَمُونَ

But if you do (it) not, then be you apprised for war from Allah and His Apostle, and" .۲۷۹ if you repent, you shall have your capital; (thus) deal you not unjustly (with others), ".nor you be dealt with unjustly

Commentary: verse ۲۷۹

In Islam, neither usury and taking undue gains are allowed nor can the property of .people be confiscated unilaterally

In some governmental regulations, ownership is abrogated and all properties are forcefully taken from their possessors. In some other ones exploitation, devouring .other's rights, and usury, in any form, is free

Explanations for the verse

Usurer is a fighter against Allah. Any usurer would know that, in this battlefield, he .۱ (who is a feeble and contemptible mortal) is on one side, and Allah, the Almighty, is on .the other side

"... ,But if you do (it) not, then be you apprised for war from Allah and His Apostle "

Since usurer is a fighter against Allah, it is to the Islamic Government, as a duty, to .۲ .take action against usurers

.The right of usurer is to be content with only the capital, without any interest .۳

"... you shall have your capital ..."

Both being oppressor and oppressive are condemned. Neither accept oppresion .۴ .nor be an oppressor

".thus) deal you not unjustly (with others) nor you be dealt with unjustly) ..."

.Beware not to spare the principle of ownership of people for rescuing the deprived .۵

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p: ۶۷

۲۸۰ وَ اِنْ کانَ ذُو عُسْرَهٍ فَنَظِرَهٌ اِلی مَیْسَرَهٍ وَ اَنْ تَصَدَّقُوا خَیْرٌ لَکَمْ
اِنْ کُنْتُمْ تَعْلَمُونَ

And if (the debtor) is in straitness, then grant a respite until the time of ease; and" .۲۸۰ ".if you remit it as charity it is better for you, if you but know

Commentary: verse ۲۸۰

Concerning this verse, it is necessary to note that although giving a respite to the debtor is recommended, here, the debtor should not misuse this matter, because if he .delays paying his debt without having any plausible excuse, he is counted a sinner

An Islamic narration says that those who do not pay their debt without any excuse will be recorded sinful the same as it is recorded for a thief ; and for the givers of respite, .a reward will be recorded similar to that of martyrs

Explanations for the verse

Point

Not only do refrain from taking interest, but also give a respite for taking the capital, .۱ .even

The capability of the debtor is the base for the length of time in repayment of the .۲ .debt

"... ;then grant a respite until the time of ease ..."

.Islam is a supporter for the indigent .۳

"... ,And if (the debtor) is in straitness "

Remittal, due to the insolvent debtor, is better for you, because it may happen that .۴ .you will be in the same situation in future

"... ,and if you remit it as charity it is better for you ..."

Taking the capital will be forgotten, but remittal to an insolvent debtor will never be .۵ .forgetable

Gaining the indigent's consent and the pleasure of Allah are much better than .۶ .gaining wealth

p: ۶۸

".if you but know ..."

Giving respite to the debtor

In religious jurisprudence, putting the excused debtor in prison is forbidden. In .۷ cases that a debtor is not really able to pay his debt, it is to the Islamic government to .pay that debt

In Islamic literature, it is said that every day that the debtor is given respite, the .۸ reward of the charity of the same amount of money is to Allah to be recorded for the (creditor." (۱

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Tafsir-ul-Burhan, vol.۱, p. ۲۶۰ ۱ -۱

۲۸۱ وَاتَّقُوا يَوْما تُرْجَعُونَ فيهِ اِلَى اللّهِ ثُمَّ تُوَفّى كُلَّ نَفْسٍ ما كَسَبَتْ

وَ هُمْ لا يُظْلَمُونَ

۲۸۱. "And be in awe of a Day in which you shall be returned to Allah, and every one shall be paid in full what the one has earned; and they shall not be dealt with unjustly."

Commentary: verse ۲۸۱

Point

After stating some particular characteristics of the divine ordinances and Islamic affairs, the normatic custom of the Qur'ān is that it often brings a general, common and inclusive notification forth at the end of a group of verses in order to emphasize and strengthen what has been cited before, and in order that the senses penetrate in the mind and spirit.

Therefore, in this verse, having attracted the attentions of the believers to the Resurrection and the chastisement of the wrong doers there, it warns them to be aware that there is a great Day in front when all the actions of every person, without anything less or more, totally will be given to him.

" And be in awe of a Day in which you shall be returned to Allah, ..."

It is at that time that the one will terribly wonder about the consequence of his evil deeds. They are the fruit of what he himself has produced. No one has done unjust against him, but he himself has done wrong against himself.

"... and every one shall be paid in full what the one has earned, and they shall not be dealt with unjustly."

However, usury has ethically a very bad effect on the spirit of the debtor so that he finds a special spite in his heart against the usurer. It slackens the cord of social cooperation and mutual assistance amongst the members of communities.

Some traditions upon usury and usurers

In Islamic narrations it is cited upon the prohibition of usury that Hushām-ibn-Sālim has narrated from Imam Sādiq (a.s.) who said: "Verily, Allah, Almighty and Glorious, has forbidden usury so that people do

(not avoid of doing good work."(1

Ibn-Mas`ūd narrated from the Messenger of Allah (p.b.u.h.) who said: " There have -1 not been usury and fornication in no community save that they have incured the (punishment of Allah upon themselves."(2

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " O' people! learn the jurisprudence and the -2 laws of the religion at first, then go after trading. By Allah, usury is found in this so that (it is more concealed than the movement of an ant over a hard smooth stone."(3

Imam Sādiq (a.s.) said: " On the Day of Judgement, three persons are in the shelter -3 of Allah, Almighty and Glorious, until the one becomes free from the Divine reckoning: 1) The person who has never taken action in fornication; 2) The person who has never mixed his property with usury; and 3) The person who has never had any effort in (usury and fornication."(4

(The holy Prophet (p.b.u.h.) said: " The business being in usury is the worst jobs." (5 -4

Imam Ridā (a.s.) said: " Beware that certainly usury is an unlawful job which causes -5 shame and disgrace. It is among the great sins for which Allah has promised the Fire of Hell upon the executor, and we refuge to Allah from the Fire of Hell. And, according (to all prophets and all the heavenly Books, usury is unlawful. (6

The Messenger of Allah (p.b.u.h.) said: " Most of my anxiety about my Ummah is for -6 (the unlawful jobs and unlawful incomes."(7

The holy Prophet (p.b.u.h.) said: " The worshipper who does not avoid unlawful -7 (wealth and unlawful food, is like the one who builds upon a sandy land."(8

Jābir said that the Prophet (p.b.u.h.) cursed the usurer, the writer of it, and its -8 (witness."(9

.A similar tradition to the above one is mentioned in Saḥih-i-Bukhārī, section 3, p. 78 -9

.Wasāil-ush-Shi'ah, vol. ۱۲, p. ۴۲۲ ۱ -۱

Kansul-Ummal, vol. ۴, p. ۱۰۷ ۲ -۲

Bihār-ul-Anwār, vol. ۱۰۰, p. ۱۱۷ ۳ -۳

Ibid, p. ۱۱۸ ۴ -۴

Safinat-ul-Bihār, vol. ۱, p. ۵۰۷ ۵ -۵

Bihār-ul-Anwar, vol. ۱۰۰, p. ۱۲۱ ۶ -۶

Usul-Kafi, vol. ۳, p. ۱۷۸' ۷ -۷

Bihār-ul-Anwar, vol. ۱۰۰, p. ۱۵۷ ۸ -۸

Şahih-i-Muslim, vol. ۳, tradition No. ۱۰۶ ۹ -۹

Arabic text of verse ۲۸۲

۲۸۲ يا اَيُّهَا الَّذينَ امَنُوا اِذا تَدايَنْتُمْ بِدَيْنٍ اِلى اَجَلٍ مُسَمًّى فَاكْتُبُوهُ

وَلْيَكْتُبْ بَيْنَكُمْ كاتِبٌ بِالْعَدْلِ وَ لا يَأْبَ كاتِبٌ اَنْ يَكْتُبَ

كَما عَلَّمَهُ اللّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذى عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّهَ رَبَّهُ

وَ لا يَبْخَسْ مِنْهُ شَيْئا

فَاِنْ كانَ الَّذى عَلَيْهِ الْحَقُّ سَفيها اَوْ ضَعيفا

اَوْ لا يَسْتَطيعُ اَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ

وَاسْتَشْهِدُوا شَهيدَيْنِ مِنْ رِجالِكُمْ فَاِنْ لَمْ يَكُونا رَجُلَيْنِ

فَرَجُلٌ وَامْرَاَتانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَداۤءِ

اَنْ تَضِلَّ اِحْديهُما فَتُذَكِّرَ اِحْديهُمَا الْاُخْرى

وَ لا يَأْبَ الشُّهَداۤءُ اِذا ما دُعُوا

وَ لا تَسْئَمُوا اَنْ تَكْتُبُوهُ صَغيرا اَوْ كَبيرا اِلى اَجَلِه

ذلِكُمْ اَقْسَطُ عِنْدَاللّهِ وَ اَقْوَمُ لِلشَّهادَةِ وَ اَدْنى اَلّا تَرْتابُوا

اِلّا اَنْ تَكُونَ تِجارَةً حاضِرَةً تُديرُونَها بَيْنَكمْ فَلَيْسَ عَلَيْكمْ جُنحٌ اَلّا تَكْتُبُوها

وَ اَشْهِدُوا اِذا تَبايَعْتُمْ وَ لا يُضارَّ كاتِبٌ وَ لا شَهيدٌ

وَ اِنْ تَفْعَلُوا فَاِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللّهَ وَ يُعَلِّمُكُمُ اللّهُ

وَاللّهُ بَكُلِّ شَئٍ عَليمٌ

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O' you who have Faith ! when you contract a debt for a stated term, then write it " .۲۸۲ down; and let a scribe write it down justly between you, and no scribe may refuse to ;write as Allah has taught him

so let him write, and let the one who incurs the debt dictate and he should be in awe of .Allah, his Lord, and not diminish anything from it

,And if he who owes the debt is unsound in understanding

,or weak (mentally), or if he is not able to dictate himself

then let his guardian dictate justly; and call to witness from among your men, two ;witnesses

but if two men are not available, then a man and two women from among those whom you approve as witnesses; so that if either of the two women errs, the other will remind her; and the witnesses should not refuse (to evidence) whenever they are .summoned

And be not averse to writing it down, be the transaction small or big, with its fix term. That is more equitable in Allah's sight and more proper for testimony, and the surest way of avoiding doubt among yourselves; unless it is ready merchandise which you .handle between yourselves, then there is no sin on you not to write it down

.And have witnesses when you are trading one with another

And let no harm be done to a scribe or witness; and if you do, that is transgression on .your part

".Be in awe of Allah, and Allah teaches you, and Allah is All-Knowing of all things

Commentary: verse ۲۸۲

Commercial Documents in the Qur'ān

After stating ordinances of charity given in the way of Allah, and the problem of usury, this verse, which is the longest verse of the Qur'ān, expresses some ordinances upon

the commercial and economical affairs in order that the capitals gain their natural .growth and no difficulty or conflict comes forth for people

There are nineteen significant instructions about financial communication and trading in this verse which are dealt with in the

p: ۷۳

.following

The exixstence of ۱۹ different ordinances in the verse

:In the first ordinance it says .۱

O' you who have Faith! when you contract a debt for a stated term, then write it " "...;down

This meaning, however, makes the problem of loan clear, too, saying that it is permitted, as well as appointing a time for the loan. The verse under discussion includes the whole debts which are found in bargains, like: a time-bargain, purchases .on credit, and the loan itself

Then, to create more confidence, and that the contracts to be safe from the .۳ ۲ :probable interference from the side of either of the parties, it says

"...and let a scribe write it down just between you ..."

.Thus, contracts must be arranged by a third person who is just

.The person who is able to write must not refrain from writing .۴

"...;and no scribe may refuse to write as Allah has taught him ..."

That is, for the sake of that blessing which Allah has bestowed upon him, he should not flee from performing that writing of contract, and he must help the two sides of .the bargaining in this essential problem

"...So let him write, and let the one who incurs the debt dictate..." .۵

"....and he should be in awe of Allah, his Lord, and not diminish it..." .۶

And if he who owes the debt is unsound in understanding, or weak (mentally), or if..." .۷ "...he is not able to dictate himself, then let his guardian dictate

The Guardian should also observe justice in dictating and confessing the debt of .۸

.those who are under his guardianship

"...justly..."

:Then it adds that besides that beware .٩

"...;and call to witness from among your men, two witnesses ..."

from among your men,...", means that, these two men should be both `grown ..." .١٠,١١ .'up' and `Muslim

"...but if two men are not available, then a man and two women ..." .١٢

"...;from among those whom you approve as witnesses ..." .١٣

p: ٧۴

۱۴. In the case that witnesses are two men, either of them can bear witness independently. But when the witnesses are two women and a man, those two women must bear witness with together:

"... so that if either of the two women errs, the other will remind her;..."

It is for the reason that women, because of the strong emotions they have, may be affected by some factors and deviate from the right path.

۱۵. One of the ordinances upon this subject is that:

"... and the witnesses should not refuse (to evidence) whenever they are summoned. ..."

Therefore, bearing witness is obligatory, when the invitation for the matter comes forth.

۱۶. Debt should be written done whether it is small or big, because the safety of the economical relations, which Islam means, requires that, even in the contracts concerning the small debts, the documents be written, too. That is for the same reason that the next sentence of the verse says:

"... And be not averse to writing it down, be the transaction small or big, with its fix term. ..."

Then, it adds:

"... That is more equitable in Allah's sight and more proper for testimony, and the surest way of avoiding doubt among yourselves;..."

This sentence, in fact, is a hint to the philosophy of the above mentioned ordinances about writing transactional documents. It vividly shows that these recorded documents can be applied by the judge as witnesses and proofs.

۱۷. Then, one aspect is exceptionally separated from this ordinance, when it says:

unless it is ready merchandise which you handle between yourselves, then there is…"
"…no sin on you not to write it down

In cash transactions, though arranging and writing document is not necessary, still .۱۸ calling to witnesses is better for them, because it can prevent the probable future :disputes. So, it says

"….And have witnesses when you are trading one with another …"

:For the last ordinance mentioned in this verse, it says .۱۹

"...;And let no harm be done to a scribe or witness ..."

:Then, it is added

"....and if you do, that is transgression on your part ..."

Finally, after mentioning all these ordinances, the Qur'ān invites people to piety, :virtue, and obedience to Allah, saying

"...,be in awe of Allah ..."

Next to that, it reminds that whatever is necessary for your material and spiritual life, :Allah teaches you

"...,and Allah teaches you..."

The occurrence of the above two phrases beside each other indicates that piety and worshipping Allah have a deep effect in appearing insight, cognizance and the .increase of knowledge

And, He is aware of everything that is good or evil for people. So, He determines what .is good and appropriate for them

" .and Allah is All-Knowing of all things ..."

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۲۸۳ وَ اِنْ كُنْتُمْ عَلى سَفَرٍ وَ لَمْ تَجِدُوا كاتِبا فَرِهانٌ مَقْبُوضَةٌ

فَاِنْ اَمِنَ بَعْضُكُمْ بَعْضا فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمانَتَهُ وَلْيَتَّقِ اللّهَ رَبَّهُ

وَ لا تَكْتُمُوا الشَّهادَهَ وَ مَنْ يَكْتُمْها فَاِنَّهُ اثِمٌ قَلْبُهُ

وَاللّهُ بِما تَعْمَلُونَ عَليمٌ

.۲۸۳ " And if you are on a journey and you do not find a scribe.

then take a pledge with possession. But if one of you entrusts to another, then he who is trusted should pay back his trust; and let him be in awe of Allah, his Lord.

And do not conceal testimony, and whoever conceals it, then surely his heart is sinful; and Allah is all-Knowing of what you do."

Commentary: verse ۲۸۳

With stating some more ordinances upon the problem of commercial documents here, this verse, in fact, can be a complement to the previous one. The ordinances are as follows:

.۱ " And if you are on a journey and you do not find a scribe, then take a pledge with possession...."

Of course, when the matter happens at home and there is not any scribe available either, sufficing to pledge is allowed.

.۲ The pledge should certainly be taken in possession of the creditor so that there can be felt an authority of confidence. It says:

"... then take a pledge with possession. ..."

.۳ Then, as an exception for the ordinances stated in the earlier verses, it says:

"... But if one of you entrusts to another, then he who is trusted should pay back his trust; and let him be in awe of Allah, his Lord...."

It is interesting that the claim of the creditor is stated as a deposit wherein treachery .is a great sin

Then, addressing all people, the Qur'ān ordains an inclusive .۴

:instruction upon bearing witness. It says

And do not conceal testimony, and whoever conceals it, then surely his heart is ..." "...;sinful

Thus, those who are cognizant of the rights of others have a duty to attend to bear .witness when they are summoned and they should not conceal it

Since concealing testimony and refraining from bearing witness is done by mind and heart, it is introduced by the Qur'ān as a sin of heart, and it says he who does it his .heart is sinful

Then, at the end of the verse, to emphasize and to attract the attentions better to the protection of deposits, delivering the rights of others, and stopping the concealment :of testimony, the Qur'ān warns by saying

".and Allah is All-Knowing of what you do ..."

People may not know which person is able to bear witness and who is not. Or, people may not know who the creditor is and who the debtor is in the case where there is not any pledge. But Allah knows everything and rewards everyone according to his / her .own deeds

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۲۸۴ لِلّهِ ما فِی السَّمواتِ وَ ما فِی الاَرْضِ وَ اِنْ تُبْدُوا ما فی اَنْفُسِكَمْ اَوْ

تُخْفُوهُ يُحاسِبْكُمْ بِهِ اللّهُ فَيَغْفِرُ لِمَنْ يَشاءُ وَ يُعَذِّبُ مَنْ يَشاءُ

وَاللّهُ عَلى كُلِّ شئ ٍ قَديرٌ

To Allah belongs whatever is in the heavens and whatever is in the earth; and " .۲۸۴ .whether you reveal what is in your minds or hide it, Allah will call you to account for it

Then He will forgive whom He wills, and will punish whom He wills; and Allah is All-Powerful over all things. "

Commentary: verse ۲۸۴

:This verse, in fact, completes what was said at the end of the previous verse. It says

To Allah belongs whatever is in the heavens and whatever is in the earth; and " ,whether you reveal what is in your minds or hide it

"... .Allah will call you to account for it

Then, the continuation of the verse means that do not suppose that actions such as concealing testimony and heartly sins are covered to Him. No, He is the One Whose sovereignty is over the world of existence and the earth and the heavens totally. So, .there will be nothing concealed to Allah

"... ;Then He will forgive whom He wills, and will punish whom He wills ..."

".At the end of the verse, it says: and Allah is All-Powerful over all things

That is, He is both cognizant due to all the things of the world and able to determine .the eligibilities and competencies and He is also able to compensate the disobedients

****

Arabic text of verse ۲۸۵

Point

۲۸۵ امَنَ الرَّسُولُ بِما اُنْزِلَ اِلَیْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ کُلٌّ امَنَ بِاللّهِ وَ

مَلئِکَتِه وَ کُتُبِه وَ رُسُلِه لا نُفَرِّقُ بَیْنَ اَحَدٍ مِنْ رُسُلِه

وَ قالُوا سَمِعْنا وَ اَطَعْنا غُفْرانَکَ رَبَّنا وَ اِلَیْکَ الْمَصیرُ

۲۸۵. " The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers.

(They) all believe in Allah, His angels, His Books and His Messengers.

They say:) ` We make no difference between any of His Messengers '; and they say :) ` We hear, and obey.

Our Lord ! Your forgiveness (do we ask), and toward You is the destination."

Occasion of Revelation:

When the previous verse was revealed telling the believers that everything they had in their minds Allah knows and keeps account of it, whether they concealed or made manifest them, a group of the Prophet's companions became afraid of their state. (They thought that none of them was free from the innate temptations and heartily occurrences. So, they told the Prophet (p.b.u.h.) what they thought).

Then, the revelation was sent down, and taught them how to believe in Allah and in what manner they would supplicate, and what style of obedience and submission to Him they should follow.

Commentary: verse ۲۸۵

Sura Al-Baqarah begins with a part of theology and faith in Allah , and it ends with the same meaning, too. Thus, both the beginning and the end of the Sura are on the same line. However, the Qur'ān says:

"...,The Messenger believes in what has been sent down to him from his Lord "

This is the privilege of the godly prophets who seriously believed

.in their own doctrine and theology, and had no hesitation in their faith

First of all and before anybody else, they themselves had believed, and they persevered more than all others. Then, it says :

.and (so do) the believers ..."

.They) all believe in Allah, His angels, His Books and His Messengers)

"...' They say:) ` We make no difference between any of His Messengers)

Then, it adds that, besides having a firm and inclusive faith, in relation to action, believers also deliver such a statement :

.and they say : ` We hear, and obey ..."

".Our Lord! Your forgiveness (do we ask), and toward You is the destination

Therfore, belief in origin and the Divine Messengers should go forth and parallel with the practical commitment of all commandments of Allah.

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۲۸۶ لايُكَلِّفُ اللّهُ نَفْسا اِلاّ وُسْعَها لَها ما كَسَبَتْ وَ عَلَيْها مَااكْتَسَبَتْ

رَبَّنا لا تُؤاخِذْنا اِنْ نَسينا اَوْ اَخْطَأْنا

رَبَّنا وَ لا تَحْمِلْ عَلَيْنا اِصْرا كَما حَمَلْتَهُ عَلَى الَّذينَ مِنْ قَبْلِنا

رَبَّناوَ لا تُحَمِّلْنا مالا طاقَةَ لَنا بَه

وَاعْفُ عَنّا وَ اغْفِرْلَنا وَ ارْحَمْنا اَنْتَ مَوْلى-نا

فَانْصُرْنا عَلَى الْقَوْمِ الْكافِرينَ

۲۸۶. " Allah does not impose upon anyone a duty but to the extent of his capacity; in his favour shall be what he has earned, and against him shall be (the evil) he has wrought.

Our Lord! punish us not if we forget or make a mistake.

Our Lord! lay not upon us a burden such as You did lay upon those before us.

Our Lord! burden us not with what we have no strength to bear.

And pardon us, and forgive us, and have mercy on us;

You are our Guardian, so help us against the people who are infidels"

Commentary: verse ۲۸۶

The beginning statement of this verse says:

" Allah does not impose upon anyone a duty but to the extent of his capacity; ..."

The entirety of the Islamic legislations, from the view point of capacity and capability of man, are rendered and depended on this very verse. Then, it adds that whatever good or evil a person does returns to him:

"... in his favour shall be what he has earned, and against him shall be (the evil) he has wrought. ..."

By this statement, the above verse awares the believers of their

responsibilities and the result of their own actions. It rejects the imagination of .determinism, chance, horoscope and fancies of this kind

Next to these two essential principles (that the duty of fulfilment is due to capacity, and everyone is responsible for one's own deeds), seven suplications are asked Allah .from the tongue of the believers

These invocations are indeed, as instructions for all in general, to teach them what :they say in supplication and what they ask for. At first, it says

"... .Our Lord ! punish us not if we forget or make a mistake..."

Therefore, the forgetfulnesses resulted from carelessness are punishable. Since they know that they are punishable for their own actions, they call Allah as their Lord, the One Who has a specific grace in their training with a special cry and say that life, in any rate, is not empty of forgetfulness and mistake. They try not to commit any intentional sin, but it is Allah Who may forgive them their mistakes and sins. As to their : second invocation, it says

"... .Our Lord ! lay not upon us a burden such as You did lay upon those before us

: For their third invocation it adds

"...Our Lord ! burden us not with what we have no strength to bear... "

This sentence may refer to the divine severe trials, or the hard punishments of this :world and the next, or both of them. In the fourth, fifth and sixth invocations, they say

"... ;And pardon us, and forgive us, and have mercy on us... "

:Finally, in the seventh invocation, which is the last invocation, here, they say

" .You are our Guardian, so help us against the people who are infidels..."

Thus, their invocations cover the afairs of this world and the next, those like personal and social successes, divine forgiveness, and the mercy of Allah. This is an inclusive

.supplication

The end of Sura Al–Baqarah

p: ۸۳

Sura 'Āl–i–`Imrān No.۳

Point

(No. ۳ (۱۹۹ Verses in ۲۰ sections

Section ۱

The Qur'ān and the previous scriptures the correct knowledge of the

verses of the Qur'ān Misinterpretation of the figurative verses

Prayer for guidance from Allah

In The Name of Allah, The Beneficent, The Merciful

سُورَهُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱ الم

۲ اللَّهُ لَاإِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

۳ نَزَّلَ عَلَيْكَ الْكِتَبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

وَأَنزَلَ التَّوْرَلَهَ وَالْإِنجِيلَ

۴ مِن قَبْلُ هُدىً لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ

صإِنَّ الَّذِينَ كَفَرُواْ بايَتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ

وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

Section ١

English version, verse ١–۴

Point

".'Alif `A', Lām `L', Mīm `M' " .١

Allah, there is no god but He, the Ever-Living, the Self-Subsisting " .٢

".(the Sustainer of all things)

He has sent down to you the Book with truth, confirming that which is " .٣

".before it, and He sent down the Turah and the Evangel

.Aforetime, a guidance for people, and He sent down the Furqān " .۴

Verily those who disbelieve in the Signs of Allah, for them there is a severe

" .chastisement and Allah is Mighty, the Lord of Retribution

A Note upon the abbreviated letters

As was mentioned at the beginning of the commentary of Sura Al-Baqarah, Alif `A', Lām `L', Mīm `M' are known as abbreviated letters, the Muqatta`āt. The best and well known definition about them ,is to say that they are secrets between Allah and His Messenger. Or this subject may be referred to by saying that the Qurān has been .composed of these very abbreviated letters

.In other words, Allah has sent down the Qurān through letters

This itself is a miracle, the same as He creates Man from soil, while man

makes potsherd, brick, earthenware etc. from it. This is the difference .of the Divine Power and human power

It is worthy to note that the above abbreviated letters have occurred at the beginning of six Suras in the Qurān: Al-Baqarah, `Āl-i-`Imrān, Al-`Ankabūt, Ar-Rūm, Luqmān, and As-Sajdah. And the abbreviated letters Alif `A', Lām `L', Rā `R' have also .occurred at the beginning of Suras: Yūnus, Hūd, Yūsuf, Ar-Ra`d, Ibrāhīm, and Al-Hijr

Again the abbreviated letters Hā `H', Mīm `M', have occurred at the beginning of Suras: Ash-Shaurā, Fuṣṣilat, Az-Zukhruf, Ad-Dukhān, Al-Jāthiyah, and Al-'Aḥqāf. As the evidences show in the above, every one of these instances of abbreviated letters has been revealed at the beginning of six suras, while in each of other instances the .abbreviated letter(s) has been stated for only one sura

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Commentary: verses ۱–۴

In creation, Allah has complete cognizant administration and domination upon the whole creation. The material factors and appliances can be causes of creation but they are not alive when the cause of their existence is not from their own. The material instances have not any independent knowledge, life, and power. It is only He, .the Ever-Living, that the life of every living creature depends on Him

Allah, there is no god but He, The Ever-Living, the Self-Subsisting (the Sustainer of " ".(all things

It is cited in Jaushan-Kabīr, the Supplication: He has been alive from before any living .thing, and will be alive after any living thing

There is no living thing as His partner. He is in need of none. He is the Alive Who has no death, but the life of any living creature, as well as his sustenance, is in His control. He .is a living Essence Who has not got it heritably from another living being

:Now, here is a close translation for the exact text of the supplication

" ,O' Ever-Living, preceding every living being "

" ,O' Ever-Living, succeeding every living being "

" ,O' Ever-Living, like unto Whom there is none "

" ,O' Ever-Living, Who has no living partner "

",O' Ever-Living, Who is not dependant on any living being "

" ,O' Ever-Living, Who causes every living being to die "

" ,O' Ever-Living, Who provides sustenance to every living being "

(O' Ever-Living, Who has not inherited life from any living being, " [۱] "

****

The qualification of a god to be worshipped is having nominal perfections such as .۱ .being Ever-Living and Self-Subsistent

.Monotheism is at the top and is the framework of all Divine Books .۲

Jaushan-Kabīr Supplication, Item ۷۰ ۱ -۱

The term Torah is a Hebrew word which means: `law, the whole body of Jewish religious literature, including the Scripture. The Torah contains five chapters, entitled: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Since the event of the death of Moses (a.s.) and the explanation of his burial are mentioned in the Torah, the Judgement is that these subjects of the Torah have been added after the time of .(Moses (a.s

The term Evangel has a Latin root (evangelium) which means `good news', or `the teaching of the New Testament'. (١) The Evangel is the Divine Book of the Christians and wherever in the Qur'ān it is mentioned it is stated in the singular form while, today, there are different Books amongst the Christians by this name, four of which :are very famous. They are as follows

١. Matthew is one of the four Evangelists, the first book of the New Testament, and the reputed author of the first Gospel. Matthew is one of the twelve students of Jesus .(.(a.s

٢. Mark, the second book of the New-Testament, telling the story of Jesus' life. Mark .(.wrote this book under the authority of Petros after the time of Jesus (a.s

٣. Luke, a physician and companion of the apostle Paul and the reputed author of the .third Gospel

۴. John the fourth Gospel, the book of revelation. He has also been one of Jesus' .students

It is also remarked that the abovementioned Gospels have all been written wholly .(.after Jesus (a.s

Explanations

١. The heavenly Books of prophets, one after another, are complementary of the "...,formers: "... conforming that which is before it

٢. The confirmation of the former heavenly Books and prophets is a factor to the unity

of theists and one of the manners of inviting others

Webster's New World Dictionary, Third College Edition ۱ -۱

." as the verse says: " conforming

۳. The confirmation of the Qur'ān upon the Torah and Evangel is a proof for the idea that the former Books are heavenly, and, also, it is a great right upon the former divine religions. Otherwise, regarding the superstitions that have been added to the Torah and the Evangel, their being heavenly would be forgotten totally.

۴. The means, instructions and the stages of training are different in the former Books due to their time and conditions of revelations.

Yet they are on the same line of development and unity towards the godly goal.

۵. The revelation of the Qur'ān unto the Prophet (p.b.u.h.) is an honour from Allah unto his personality when He preceded the phrase `to you' to the term `the Book':

" He has sent down to you the Book with truth,..."

۶. The Qur'ān is secured from any falsehood, and it is coinciding to reality and truth.

۷. In spite of the fact that the Torah and the Evangel were separately and wholly revealed at once, the Qurān was sent down gradually during twenty three years. This is in the condition that it was revealed to the heart of the Prophet (p.b.u.h.) at once by the Grand Night.

۸. Considering the qualities mentioned in the previous verse, the revelation of the heavenly Books is a manifestation of the attributes of Allah.

The first part of this verse, added to the meaning of the previous verse, addresses the Prophet of Islam (p.b.u.h.) and totally says:

" He has sent down to you the Book with truth, confirming that which is before it, and He sent down the Turah and the Evangel."

" Aforetime, a guidance for people, ..."

Then, pointing to the Qur'ān which separates right and wrong, it follows saying:

"… .and He sent down the Furqān …"

Hence, after the verses of the Qur'ān being sent down from the side of Allah and completing the argument being done, together with testification of innate disposition and intellect to the truthfulness of

prophets in their invitations, there is not any other way against rejectors but punishment. That is why, in this verse, next to the statement about the rightfulness of :the Prophet (p.b.u.h.) and the Qur'ān, it says

Verily those who disbelieve in the Signs of Allah, for them there is a severe..." "... chastisement

And, to make it clear that there is no doubt about the capability of Allah in :accomplishing His threats, it says

".and Allah is Mighty, the Lord of Retribution ..."

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۵ إِنَّ اللَّهَ لاَ يَخْفَى عَلَيْهِ شىْ ءٌ فِى الارْضِ وَلا فِى السَّمَاءِ

۶ هُوَ الَّذِى يُصَوِّرُكُمْ فِى الارْحَامِ كَيْفَ يَشَاءُ

لاَإِلَ-هَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

".Verily, Allah, nothing hidden is there from Him in the earth and in the heaven " .۵

.He it is Who shapes you in the wombs as He pleases " .۶

".There is no god but He, the Mighty, the Wise

Commentary: verses ۵-۶

Allah's knowledge is upon all affairs of the world

How is it possible that something be hidden from Allah while He is Omnipresent and Omniscient? And regarding that His Essence is infinite and illimited from any point of view, there will be no place without Him. He is nearer to us than we are to ourselves. Therefore, in the meantime that He is found in no definite site, He dominates every thing. This domination is in the sense of His Knowledge and

.cognizance upon all the things and affairs of the world

".Verily, Allah, nothing hidden is there from Him in the earth and in the heaven "

Then, the verse points to one of the distinguished things in the world of creation which is, indeed, one of the clear examples of Allah`s

:Knowledge and Power, by saying

"... ,He it is Who shapes you in the wombs as He pleases "

:Yes, it is completely true that

".there is no god but He, the Mighty, the Wise ..."

The formation of Man in mother's womb, and designing wonderful, marvellously

beautiful features, one after another, in that dark environment is really surprizing. It is specially with those varieties that a human being may have from the point of stature, .face, gender, kinds of capacities and faculties. Man carries different qualities in him

So, that is why there is no god but He, and it is for this very reason that only He, His .pure Essence, the Almighty, is worthy of being worshipped

p: ٩٠

٧ هُوَ الَّذِى أَنزَلَ عَلَيْكَ الْكِتَبَ مِنْهُ ءَايَتٌ مُّحْكَمَتٌ

هُنَّ أُمُّ الْكِتَبِ وَأُخَرُ مُتَشَبِهَتٌ

فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغاءَ الْفِتْنَهِ

وَابْتِغَآءَ تَأْوِيلِهِى وَمَا يَعْلَمُ تَأْوِيلَهُوإِلاَّ اللَّهُ وَالرَّ سِخُونَ فِى الْعِلْمِ

يَقُولُونَ ءَامَنَّا بِهِى كُلٌّ مِّنْ عِندِ رَبِّنا

وَمَا يَذَّكَّرُإِلاَّ أُوْلُواْ الألْبَبِ

He it is Who has sent down to you the Book; in it are decisive verses which are the " .٧ basis of the Book, while others are allegorical.

But as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking (to cause) dissension by seeking it (their own) interpretation, while none knows its (hidden) interpretation except Allah and those firmly rooted in knowledge. They say: ` We believe in it, the whole (of it) is from our Lord;' and none minds save the possessors of intellect."

Commentary: verse ٧

The Decisive the Allegorical Verses in the Qur'ān.

In former verses, the statement was upon the revelation of the Qur'ān as one of the clear evidences and proofs of the prophethood of the Prophet of Islam (p.b.u.h.). Now, in this holy verse, one of the specialities of the Qur'ān is pointed out. This quality is the manner of expressing statements that is applied in this grand heavenly Book. At first, it says:

"He it is Who has sent down to you the Book; in it are decisive verses which are the basis of the Book, while others are allegorical. …"

These allegorical verses, that in the first glance seem complicated

because of high level of the subject or of other factors in them, are criterions to try individuals in order to separate truthful scholars from stubborn seditious persons. So, :next to that, it says

But as for those in whose hearts there is perversity, they follow the part of it which ..." is allegorical, seeking (to cause) dissension by seeking it (their own) interpretation, while none knows its (hidden) interpretation except Allah and those firmly rooted in "... .knowledge

Then, it points to those who, under the light of their correct understanding the :meaning of both decisive and allegorical verses, declare

"...';They say: `We believe in it: the whole (of it) is from our Lord ..."

: Yes! verily

".and none minds save the possessors of intellects ..."

Through the above mentioned verse, it is recognized that the verses of the Qur'ān are divided into two groups. A part of the verses have such a clear concept that there is no place for denial, justification or misuse in them. These verses are called `decisive verses'. But there are other verses that, because of high level of subject or discussing about things which are out of our reach, like: the unseen world, the world of Resurrection, and the attributes of Allah, are such that their hidden meanings and the secrets and the depth of their reality need a particular scientific ability to be rendered. .'These verses are called `allegorical verses

Some perversive persones try to abuse these verses by commenting on them untruly in order to make mischief among people and deviate them from the right path. But Allah and those firmly rooted in knowledge know the secrets of these verses and .explain them for people

Of course, those who are in the first line, from the point of knowledge, (like the Prophet and Immaculate Imams), know the whole secrets while others may understand from them as much as the amount of their own knowledge. Hence, it is

this very fact that sends people, even the learned scientists, after the divine teachers .to catch the mysteries of the Qur'ān

٨ رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَإِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنْکَ رَحْمَةً

إِنَّکَ أَنتَ الْوَهَّابُ

٩ رَبَّنَاإِنَّکَ جَامِعُ النَّاسِ لِيَوْمٍ لاَّ رَيْبَ فِيهِ

إِنَّ اللَّهَ لاَ يُخْلِفُ الْمِيعَادَ

They say:) ` Our Lord! let not our hearts deviate after You have guided us, and) " .٨ ".bestow on us from Your mercy, for You are, indeed, the Ever-Bestower

Our Lord! verily You are the Gatherer of mankind unto a Day in which there is no " .٩ ".doubt; for surely Allah never fails (His) promise

Commentary: verse ٨-٩

Since the allegorical verses of the Qur'ān and their hidden secrets may cause to be the means of going astray for some persons so that they fail in this kind of trial, so, those firmly rooted in knowledge and the believing intellectual ones, besides utilizing their own existing knowledge in comprehending the true meanings of these verses, seek refuge to their Lord. Both of the above mentioned verses, which are stated from :the tongue of those firmly rooted in knowledge, make this fact clear. They say

They say:) ` Our Lord! let not our hearts deviate after You have guided us, and) " ".' bestow on us from Your mercy, for You are, indeed, the Ever-Bestower

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In view of the fact that belief in Resurrection and being regardful to the Day of Judgement are the most effective things for controlling one's desires and lusts, then :those firmly rooted in knowledge, remembering That Day, say

Our Lord! verily You are the Gatherer of mankind unto a Day in which "

".there is no doubt; for surely Allah never fails (His) promise

Therefore, they, thereby, avoid of low desires, sensuality, and excessive sentiments, which cause one to do wrong, and thus they can understand the Divine verses as they .really are

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Section ۲ The Ultimate Triumph of the Unity of Allah

Point

.Prophecy about the Vanishment of the disbelievers

Allah`s help in the Battle of Badr Unity, the basis of the faith in Allah

.Islam, the only True Religion

۱۰ إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِىَ عَنْهُمْ أَمْوَ لُهُمْ وَلاَ أَوْلَادُهُم

ّنَ اللَّهِ شيئا وَأُوْلَئكَ هُمْ وَقُودُ النَّارِ

۱۱ كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ

بايَتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

وَاللَّهُ شَدِيدُ الْعِقَابِ

۱۰. " Verily those who disbelieve, neither their wealth nor their children shall avail them aught against Allah, and they themselves will be fuel for the (Hell) Fire."

۱۱. " Like the People of Pharaoh and those who were before them, they denied Our Signs, so Allah caught them for their sins; and Allah is severe in penalty."

Commentary: verse ۱۰-۱۱

In this situation, those hearts that are deviated and are not on the straight path are referred to. The verse says:

" Verily those who disbelieve, ..."

These are those who disbelieved in the verses of Allah and His Messengers; so:

"... neither their wealth nor their children shall avail them aught against Allah ..."

Concerning the Qur'ānic phrase /minallah/, Abū`ubaydah says that it means `with Allah', while Al-Mubarrad says that the Arabic word /min/ (from) is used with its own meaning here, which is `beginning'.

Hence, the purpose of the whole phrase is that, from the beginning to the end, there will be no vail for them out of their wealth and their children. Some others say that the phrase /minallah/ metaphorically means /min `aðābillah/ (from Allah's punishment), which has been rendered that: nothing will avail them to be away from the punishment of Allah.(١)

"... and they themselves will be fuel for the (Hell) Fire."

They themselves, i.e. their bodies, are the fuel of the fire. This very meaning is also mentioned in another verse, saying that they are `fuel' for Hell.(٢)

****

There are different meanings cited upon the commentary and the sense of the Arabic term /da'b / in the Qur'ānic phrase /ka da'bi 'āli fir`aun/ " like the people of Pharaoh ", stated in the above mentioned second verse. They are as follows:

١. The habit of these infidels in rejecting both you (O' Muhammad) and what has been revealed to you is like the habit of Pharaoh's men in rejecting prophets and what Allah had revealed to them. In this regard, Ibn-`Abbas has rendered the Arabic term /da'b/ into `habit'.

٢. The effort and endeavour of this group in obtaining victory and overcoming you, in order to destroy your activities, is similar to the effort of Pharaoh's men for defeating with Moses (a.s.). In this regard, the term /da`b / is taken with the concept of `effort'.

"... and those who were before them, ..."

The people mentioned in this phrase are the disbelievers of the

(Majma-ul-Bayan, Vol. ۲, p.۴۱۲ (Arabic Version ۱ -۱

Sura Al-Jinn , No. ۷۲, verse ۱۵ ۲ -۲

.former religious communities

"...;they denied Our Signs, so Allah caught them for their sins ..."

Here, for the concept of `to punish', the term `to catch' has been applied, because, .`punishment' is taking the wrong doer for his sin

".and Allah is severe in penalty ..."

.This Divine severe chastisement, in fact, is for those who deserve that punishment

****

۱۲ قُل لِّلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى

جَهَنَّمَ وَبِئْسَ الْمِهَادُ

Say to those who disbelieve: ` You shall be vanquished, and gathered unto Hell', " .۱۲
" !and it is a terrible abode

Commentary: verse ۱۲

It is cited in some commentary books, like: Majma`-ul-Bayān, Fakhr Rāzī, Marāqī, and some other ones, that when the Muslims gained a considerable victory in the Battle of Badr in the second year after Emigration, a group of the Jews said that the victory was counted as a sign to the truthfulness of the Prophet (p.b.u.h.). They reasoned that they had studied in the Torah that he (p.b.u.h.) could win. Another group of the Jews said that they would not haste, since haply the Prophet (p.b.u.h.) would fail in the battles thereafter. In the third year, when the Uhud Battle came forth, and Muslims were defeated, this group of the Jews became happy. Then, the verse was sent down, telling them not to hurry in judgement so soon and they (the Jews) would be .defeated in near future

Say to those who disbelieve: ` You shall be vanquished, and gathered unto Hell', and "
" !it is a terrible abode

:Explanations

One of the miracles of the Qur'ān is its true prophecies. In this prediction, it .۱ happened that, after a short time, Muslims succeeded to defeat two Jewish tribes: .Banī Quraydah and Banī An-Nadīr in Medina

.Also, in the conquest of Mecca, they vanished the pagans successfully

Soothing the believers and threatening the disbelievers is a sign of proper .۲ .leadership and belief in the goal

Prophets have taken care of both the worldly defeats and the damages that may .۳ .come forth in the next world together

****

p: ۹۸

۱۳ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ الْتَقَتَا

فِئَةٌ تُقَتِلُ فِى سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ الْعَيْنِ

وَاللَّهُ يُؤَيِّدُ بِنَصْرِه مَن يَشَاءُ

إِنَّ فِى ذَلِكَ لَعِبْرَةً لاوْلِى الابْصَارِ

۱۳. " Indeed there has been a sign for you in the two hosts that encountered: one fighting in the path of Allah and the other disbelieving; they (infidels) saw twice as many as they were with the sight of the eye; and Allah confirms with His aid whom He pleases.

Surely there is a lesson herein for those who have insight. "

Commentary: verse۱۳

Point

This fact has been recorded in commentary books, including:

Majma`-ul-Bayān, Marāqī, Fakhr Rāzī and many other ones, that this verse concerns Battle of Badr. In that fighting, Muslims struggled against infidels. The number of Muslims was ۳۱۳ men, among whom ۷۷ figures were from the Emigrants and ۲۳۶ men from the Helpers (Ansār) for whom Sa`d-ibn-`Ibādah was the flagman. As military equipment, Muslims had only seventy camels, two horses, six armours, and eight swords; while the opposite army, the pagans, were one thousand men with one hundred horses. The Muslims won the battle wherein twenty two of them became martyrs: ۱۴ martyrs from the Emigrants and ۸ martyrs from the helpers, when hostile pagans had to give seventy killed persons and ۱۷۰ men as captives.

This incident is a lesson for those who have intellect and sight that how a small group of Muslims with little equipment could defeat an equipped army the number of whose fighters was three-fold of Muslims.

This shows that mere material possibilities are not the enough cause of victory.

Indeed there has been a sign for you in the two hosts that encountered: one fighting "
;in the path of Allah and the other disbelieving

p: ٩٩

"... ;they (infidels) saw twice as many as they were with the sight of the eye

:Explanations

The victory in the Battle of Badr, by a few persons against a larger number of .١ equipped fighters, is the prevalence of Allah's Will over people's will. It is the best .example of prevalence of Truth over untruth and Faith over disbelief

"... .and Allah confirms with His aid whom He pleases ..."

Wherever Allah pleases, visions, recognitions, and thoughts vary: with these very .٢ .eyes, they see the same crowd twofold

".The worth of fight lies in fighting itself; " In the way of Allah .٣

It is True that Allah helps anyone He wills, but the condition of Allah's aid is .۴ mentioned in another occasion where it says that people should assist the religion of :Allah

(if you help (the cause of Allah), He will help you and make firm your feet."(١ ..."

All the Muslim fighters have one goal: "... one fighting in the path of Allah ...", but the .۵ :disbelieving fighters have various goals and different ways

." ...and the other disbelieving ..."

.Signs are for all, but taking lesson from these sings needs a special insight .۶

".surely there is a lesson herein for those who have insight..."

The Battle of Badr was not performed with formerly preparation. It began with the .٧ purpose of confiscation of pagans' properties who had confiscated the emigrant .Muslims' properties in Mecca, but it ended with military conflict

"... :the two hosts that encountered ..."

****

Sura Muhammad, No. ۴۷, verse ۷ ۱ -۱

۱۴ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَ تِ مِنَ النِّسَاءِ وَالْبَنِينَ

وَالْقَنَاطِيرِ الْمُقَنْطَرَهِ مِنَ الذَّهَبِ وَالْفِضَّهِ

وَالْخَيْلِ الْمُسَوَّمَهِ وَالْانعَامِ وَالْحَرْثِ ذَ لِکَ مَتَاعُ الْحَيوهِ الدُّنْيَا

وَاللَّهُ عِندَهُ حُسْنُ الْمئابِ

The love of desires (that come) from women, and of offsring, and heaped-up " .۱۴ hoards of gold and silver and well-bred branded horses and cattle and tilth, is made to .seem fair to mankind

This is the provision of the life of this world, while Allah is He with Whom is the good ".resort

Commentary: verse۱۴

The Arabic term /qanātīr/ is the plural form of /qintār/ which in the Qur'ānic Glossary means ` heap of talent ' or, here, ` abundaut wealth '. The word / muqantarah /, from .the same root, has been added after that for additional, emphasis

The term /xayl/, applied in this verse, means `horse' and a `riding horse'. And the word /musawwamah/ means `branded', Viz. the horses that possessed special promінces. That speciality was because of the beauty of their stature and or the kind .of training they had gotten

.'Those horses were called ` well-bred branded horses

The love of desires (that come) from women, and of offsring, and heaped-up hoards " of gold and silver and well-bred branded horses and cattle and tilth, is made to seem "... .fair to mankind

Things being seemed fair to mankind may sometimes be done by the means of .imaginations, sometimes by Satan, and sometimes by flattering people in around

The attractive examples mentioned in the verse are those in regard of the time of the .revelation. They can have some new and different examples in every period

This is the provision of the life of this world, while Allah is He with Whom is the good..."
".resort

۱۵ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَ لِكُمْ

لِلَّذِينَ اتَّقَوْاْ عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِى مِن تَحْتِهَا الاَنْهَارُ

خَالِدِينَ فِيهَا وَأَزْوَ جٌ مُّطَهَّرَةٌ وَرِضْوَ نٌ مِّنَ اللَّهِ

وَاللَّهُ بَصِيرُ بِالْعِبَادِ

?Say: `Shall I tell you of what is better than these " .۱۵

For those who keep from evil are gardens with their Lord; beneath which rivers flow, wherein they will abide forever, and pure spouses, and Allah's pleasure; and Allah is ".well aware of the servants

Commentary: verse۱۵

In the previous verse, Allah's word was upon belittling the love of this world and enjoining people to piety and good goal of life. In this verse, it introduces the .Hereafter, as grand and worthy, and encourages people towards it

"... ? Say: ` Shall I tell you of what is better than these "

It addresses the Prophet (p.b.u.h.) commanding to `say' a great information in the form of a question. Some of commentators believe that the content of the inquiry stretches upto the phrase ` with their Lord ' in the verse. They say what it informs .'which begins from the Qur'ānic phrase `gardens beneath which rivers flow

Therefore, the consequence of the meaning of the verse is: `Shall I inform you of what is better than that which was formerly said about the desires of this world and '? lusts and their attractions

" ...For those who keep from evil ..."

"... ,are gardens with their Lord, beneath wich rivers flow ..."

:Then it adds

"... ,wherein they will abide forever ..."

When enumerating the merits in Heaven, it refers to spouses therein who are pure ,from any pollution, filthiness, indecent qualities

p: ۱۰۲

:and disgraceful manners

"... ,and pure spouses ..."

.Besides Heaven of this kind, the pleasure of Allah is theirs

" ...and Allah's pleasure ..."

:Finally, it adds

" .and Allah is well aware of the servants ..."

****

۱۶ الَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا

وَقِنَا عَذَابَ النَّارِ

۱۷ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ

وَالْمُسْتَغْفِرِينَ بِالاسْحَارِ

۱۶. " Those who say: ` Our Lord! Verily we believe, so forgive us our sins and save us from the torment of the Fire."

۱۷. " The patient, and the truthful, and the obedient, and those who spend (benevolently), and those who seek forgiveness before dawn (times)."

Commentary: verse۱۶-۱۷

The characteristics of the pious ones, who were hinted out in the previous verse, are stated here in this verse with more details.

At first it says about them:

" Those who say: ` Our Lord! We believe,..."

That is: we believe in You and Your Apostle. Then, they continue saying:

"...so forgive us our sins and save us from the torment of the Fire."

****

After that, the Qur'ān has stated some other characteristics of the pious ones where it has praised them. It says the pious are the same as:

" The patient, and the truthful, and the obedient, and those who spend (benevolently), and those who seek forgiveness before dawn (times)."

Thus, the pious have the following qualities:

۱. Patience in tolerating the difficulties, the prohibitions, and the Divine services.

.To be truthful in speech and manner .٢

.Humility and submission without pride and self-admiration .٣

Giving in charity from what Allah has provided them as .۴

p: ١٠۴

.sustenance

.Supplications and seeking forgiveness from their Lord during the time before dawn .۵

The term /munfiqīn / (those who spend out), in the verse, refers to those who spend out their wealth benevolently in righteous deeds, when it consists of giving obligatory .alms and recommended charity

Opinions are divided as to the meaning of the Qur'ānic phrase /wal mustaqfirīna bil asḥār/ (and those who seek forgiveness before dawn times). They are four varieties :as follows

To establish prayer at midnight, (said by Qattādah). This very meaning has been .۱ cited by Iman Ridā (a.s.) who narrated from his father (a.s.) from Iman Ja`far Sādiq ((a.s.).(۱

.(Those who seek forgiveness before dawn, (said by 'Anas .۲

.(Those who keep the morning prayer in congregation, (said by ziyd-ibn 'Aslam .۳

Those who continue keeping prayers until before dawn and then ask Allah to forgive .۴ .(them their sins, (said by Hassan

It is narrated from Iman Ṣādiq (a.s.) who has said: " Whosoever, at midnight, seeks (forgiveness seventy times is involved in the people of this verse... "(۲

:In a tradition it is narrated from the Prophet (p.b.u.h.) who said

Verily Allah, Almighty and Glorious, says: ` Whenever I will to punish the people of " the earth, I restrain it from them when I observe the constructors of mosques, the performers of the night prayers, those who make friends with each other in My way, (and those who seek forgiveness before dawn (times)'."(۳

In Islamic literature, it is cited that if a person continuously recites /astaqfirullaha rabbī wa 'atūbu 'ilayh/ seventy times in his personal preyer of odd prayer at midnight (for one year, the one will be involved of the people of this verse. (۴

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١- Arabic version) Majma-ul-Bayan, Vol. ٢, p. ٤١٩)

٢- Ibid

٣- Ibid

۴- Atyab-ul-Bayan, Vol. ٣, p. ١٣٧

۱۸ شَهِدَ اللَّهُ أَنَّهُ لَاإِلَهَ إِلاَّ هُوَ وَالْمَلَائِكَةُ

وَأُوْلُواْ الْعِلْمِ قَآئما بِالْقِسْطِ

لَاإِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

Allah (Himself) bears witness that there is no god but He, and (so do) the angels " .۱۸ and the possessors of knowledge, standing firm for justice; there is no god but He, ".the Mighty, the Wise

Commentary: verse ۱۸

By creating a single regularity over the world of existence, Allah testifies upon the Oneness of His Own Essence. That is, the existing harmony and order, in the whole creation, is an evidence to the sovereignty of only One Power over existence. In other worlds, Allah informs of His Oneness through the wonders of creation and His wise Providence, which are like the examples of life. Allah calls the creation of the creatures as a witness to His Own Unity. By the way, He causes to understand that the phenomena He brings into existence are so that none is able to generate even .one of them

"... ,Allah (Himself) bears witness that there is no god but He "

By observing the wonders and greatness of power, angels bear witness to the Unity .of Allah

Those possessed of knowledge, /'ulul-`ilm/, who know, and it has been proved to them, that none is able to bring the wonders of the world of creation into existence .but He, bear witness to the Oneness of His Essence, too

This fact must also be noticed that though the phrase: ` the possessors of knowledge ' refers to all scientists and knowledgeable ones in general, according to some Islamic narrations, the objective meaning of it is prophets and the Imams of right guidance ((a.s.).(۱

Al-Burhan, vol. ١, p.٢٧٣ ١ -١

;and (so do) the angels and the possessors of knowledge, standing firm for justice..."
"...

.And, angels testify that there is no god save the One, Allah, by Whom justice is firm

".there is no god but He, the Mighty, the Wise..."

It is He the One, and none else, Who gives sustenance, treats His servants Justly, and .there is no inequity in His affairs

****

١٩ إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ وَمَا اخْتَلَفَ الَّذِينَ

أُوتُواْ الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن

يَكْفُرْ بِآيَاتِ اللّهِ فَإِنَّ اللّهِ سَرِيعُ الْحِسَابِ

١٩. " Verily the (true) religion with Allah is Islam, and those whom (formerly) the Book had been given to did not differ but after the knowledge (of the truth) had come to them, through envy of each other. And whoever disbelieves in Allah's Signs, then, verily, Allah is quick in reckoning."

Commentary: verse ١٩

The spirit of religion is the very submission to Allah. Next to the statement of the Unity of Allah, the Qur'ān refers to the oneness of religion, and says:

" Verily the (true) religion with Allah is Islam, ... "

Thus, the true religion with Allah is surrender or the submission of the self of adherent to the Will or Command of Allah. The spirit of religion, in fact, in any time and period, is not anything but submission to Divine Will:

"...and those whom (formerly) the Book had been given to did not differ;..."

The objective purpose of the verse is the Jews and the Christians whose discord was that they rejected Islam.

"...but after the knowledge (of the truth) had come to them, ... "

When they comprehended that the religion of Islam was rightful, the followers of Jesus (a.s.) believed in trinity (the Father, the Son and the Holy Ghost), and the Jews said: " Ezra is God's Son." Thus, both of them differed in the prophethood of the Prophet (p.b.u.h.) although they had studied the epithets and specialities of the Prophet (p.b.u.h.) in their Books (the Torah and the Evangel) and recognized them completely. They knew very well that Muhammad (p.b.u.h.) was the Messenger of Allah and was His Apostle.

"... .through envy of each other ..."

p: ١٠٨

This phrase means that their rejection and their discord were due to their envy and their seeking mastership, not for the reason that they were doubtful in the rightfulness of Islam.

"... And whoever disbelieves in Allah's Signs, ..."

The purpose of ` Allah's Signs ' is the Qur'ān, the Torah , the Evangel, and whatever qualities of the Prophet (p.b.u.h.) were found in them.

"... then, verily Allah is quick in reckoning."

In the meantime that Allah is swift in calling to account, there is nothing of the deeds of people concealed from Him.

****

Section ٣, Those who slay Apostles

Point

.Chastisement for those who slay the Apostles

.Those who slay Apostles of Allah shall be punished

To Allah alone belongs the kingdom and He alone bestows the kingdom upon .whomever He wills and takes it away from whomever He wills

٢٠ فإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ اتَّبَعَنِ

وَقُل لِّلَّذِينَ أُوتُواْ الْكِتَابَ وَالْأُمِّيِّنَ ءَ أَسْلَمْتُمْ فإِنْ أَسْلَمُواْ

فَقَدِ اهْتَدَواْ وإِنْ تَوَلَّوْاْ فإِنَّمَا عَلَيْكَ الْبَلَاغُ

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

So if they dispute with you, say: `I have submitted my self (totally) to Allah, and " .٢٠ .'whoever follows me

:And say to those who have been given the Book and the unlettered ones

'? Do you (also) submit yourselves `

So if they submit then indeed they are rightly guided, and if they turn back, then upon ".you is only the delivery of the message, and Allah is well-aware of the servants

Commentary: verse ٢٠

So if they dispute with you, say: `I have submitted my self (totally) to Allah, and " "... .'whoever follows me

The Lord, addressing the Prophet (p.b.u.h.), has commanded him that if the Jews and the Christians disputed with him upon the religion, he would tell them that he had surrendered his self wholly to Allah, the One, and had taken no partner for Him with .himself and had not worshipped another god with Him

The purpose is that the Prophet (p.b.u.h.) tells them that his

religion is theism, and this creed is the same principle that all the responsible persons .are obliged to confess

"...And say to those who have been given the Book ..."

.These people are the people of the Book, i.e. the Jews and the Christians

"...and the unlettered ones ..."

.These are those who had not Book, i.e. the pagan Arabs

"...' ?Do you (also) submit yourselves ` ..."

With reference to the evidences and signs which are with you, have you embraced ? Islam, or you still resist on your own infidelity

"... ,So if they submit then indeed they are rightly guided ... "

If they embrace Islam it is useful for themselves, because they have been delivered .from aberration and guided to the right way

and if they turn back, then upon you is only the delivery of the message, and Allah ..." ".is well-aware of the servants

If they refrain and do not accept Islam, there will be no harm on you, O' Muhammad! You are the Messenger of Allah and your duty is only to convey the Message and to .attract their attention to the way of right and guidance

****

٢١ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ

وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

٢٢ أُوْلَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِى الدُّنْيَا

وَالْآخِرَهِ وَمَا لَهُم مِّن نَّاصِرِينَ

Verily, those who disbelieve in the Signs of Allah and slay the prophets unjustly " .٢١ and slay those, of people, who enjoin equity, give tidings to them of a painful ".chastisement

They are those whose works come to nothing in this world and in the next, and " .٢٢ ".they will have no helpers

Commentary: verses ٢١-٢٢

"... Verily, those who disbelieve in the Signs of Allah "

These people are the Jews, the people of the Book, the formers of whom slew both the prophets and their followers, those who were among the worshippers of the .Children of Israel

,The reason why, at the time of the revelation of the Qur'ān

Allah (s.w.t.) gave the Jews the glad tidings of punishment was that they were pleased and content with the deeds of their ancestors. Besides that, they tried to slay and were in thought of killing the Prophet (p.b.u.h.) as well as the believers. If there were .not the support of Allah, they would accomplish their evil intention

and slay the prophets unjustly and slay those, of people, who enjoin equity, give..." ".tidings to them of a painful chastisement

Here, the meaning of the term `unjustly' is not that it is possible to kill prophets justly, but the purpose is that the slaying of prophets has always been done unjustly and

".oppressively

****

p: ١١٢

"... ,They are those whose works come to nothing in this world and in the next "

:The purpose of the nullification of deeds that the verse says

Their works come to nothing in this world ' is that, by following the Torah, their blood ` and wealth would not remain safe and, they could not succeed to be praised in this world. And also their deeds will come to naught in the next world, since they will .deserve no reward

Therefore, it seems that they have had no good deeds; and this is the very reality of .' the Qur'ānic term /ḥubūt/, ` unfruitfulness distruction

".and they will have no helpers ..."

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٢٣ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ

إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى

فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ

? Have you not seen those who have been given a portion of the Book " .٢٣

They are invited to the book of Allah that it may judge between them, then a group of them turn back, while they are opponent ."

Commentary: verse ٢٣

Point

In the commentary books of both schools of Shī'ite and Sunnite, it is cited that: it happened that a woman and a man from the Jews committed adultery while they had spouses. As the Torah had ordained, they should be palted with stone, but since those two were among the notables, they tried to flee from the execution of the Torah's instruction. So, they came to the Prophet of Islam (p.b.u.h.) in order that he judeged. He (p.b.u.h.) also commanded to stoning, and said that the law of Islam in this regard is similar to that of the Torah. But they denied the Torah's ordain. Ibn-Sūriyā, who was one the Jewish scholars, was summoned from Fadak to Medina in order to recite the Torah concerning the matter. Since he was aware of the subject, when reciting the verses of the Torah, he put his hand on the phrases related to the subject of stoning .so that the verse of stoning could not be seen

Abdillah-ibn-Salām, who was among the Jewish scholars at that time, was present in` .that meeting. He recognized the situation and made the matter manifest

Explanations

Heedlessness of the followers of a religion to their own religious Book, is the .١ .beginning of the calamity

"...?Have you not seen those who have been given a portion of the Book "

Allah's ordinances should be executed about all individuals for .۲

p: ۱۱۴

.the same matter with no difference

They are invited to the Book of Allah that it may judge between them, then a group ..." ."of them turn back, while they are opponent

.Mere claim is not an indication of Faith .۳

This meaning is a warning to the Muslims that they should not treat like the Jews .۴ when executing the laws of the Qur'ān, and that they would be careful not to turn .away from the commandments of the Lord

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۲۴ ذَ لِکَ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّنَا النَّارُإِلاَّ أَيَّامًا مَّعْدُودَاتٍ

وَغَرَّهُمْ فِی دِينِهِم مَّا كَانُواْ يَفْتَرُونَ

This is because they said: ` The Fire shall not touch us but for a number of days'. " .۲۴
".That which they were forging has deceived them in their religion

Commentary: verse ۲۴

The vain mottoes and wrong imaginations of the Jews have immencely been mentioned in the Qur'ān that they used to say some things with the sense that: " We are the exalted and beloved nation with Allah, and we will not be punished except for those forty days that our ancestors worshipped the calf ". This very sort of .imagination caused them their pride and deviation

This is because they said: ` The Fire shall not touch us but for a number of days'. " ".That which they were forging has deceived them in their religion

Even today, the Israelites believe in their racial superiority, and they refrain from no .transgression to gain it

****

۲۵ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لاَّ رَيْبَ فِيهِ

وَ وُفِّيتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ

وَهُمْ لاَ يُظْلَمُونَ

Then, how (will it be with them) when We shall gather them together for the Day " .۲۵ (of judgement) about which there is no doubt, when every one shall be paid in full " ? what the one has earned, and they shallnot be dealt with unjustly

Commentary: verse ۲۵

By rejecting the vain imaginations of the Jews, this verse threatens them and says that the divine court will be held up based upon justice and no one will be treated .unjustly

Then, how (will it be with them) when We shall gather them together for the Day (of " judgement) about which there is no doubt, when every one shall be paid in full what " ? the one has earned, and they shall not be dealt with unjustly

All people are equal before the Divine Justice, and rewards and recompences will be given due to Faith, good deed and piety, not because of tribal relationships and, or, for .a special group

No action will be eliminated, for every deed will return to its performer, who is its .owner, too

****

۲۶ قُلِ اللَّهُمَّ مَالِکَ الْمُلْکِ تُؤْتِی الْمُلْکَ مَن تَشَاءُ

وَتَنْزِعُ الْمُلْکَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ

بِيَدِکَ الْخَيْرُ

إِنَّکَ عَلَى کُلِّ شَىْ ءٍ قَدِيرٌ

!Say: ` O' Allah! Master of the Kingdom " .۲۶

You shower the kingdom upon whom You please and take away the kingdom from !whom You please

;and You honour whom You please and abase whom You please

.all goodness is in your hand

".Verily You are All-Powerful over all things

Commentary: verse۲۶

The prophecy that Muslims to be victorious against Iran and Room

In some commentary books, such as Majma`-ul-Bayān and Tafsīr-ul-Kabīr by Fakhr-Rāzī, it is recorded that the Prophet of Islam (p.b.u.h.), after conquering Mecca, prophesied for the Muslims to be victorious in the battles against Iran and Room. At that time some of the hypocrites looked at each other perhaps mockingly. Then this .verse was revealed

Some other commentators have reported that the revelation of the verse occurred at the time of digging a ditch, when the Prophet (p.b.u.h.) sharply struck with a pick on a stone and a few sparks appeared. Then, he (p.b.u.h.) said: " I received the conquest of the castles of Ctsiphon (an ancient city near Baghdad) and Yemen from Gabriel in these sparks." Hearing this, the hypocrite smiled mockingly and then this verse was .revealed

It is necessary to mention that whatever from endowment, honour, and abasement

have been referred to in this verse from the side of Allah, are according to the law and .way of treatment of Allah

Otherwise, Allah does not give a person honour or does not abase

p: ١١٨

another one. For example, an Islamic narration says: " Whosoever humbles himself for Allah, He will make him honourable; and whosoever be arrogant, He will despise him." (۱) Therefore, both honour and abasement belong to Allah, but paving their way .and preparing their causes depend to us

This verse refers to the powers and governments which have been brought into existence because of the competency of persons and attachment of people. The verse does not mean those oppressive governments and powers which have come into being by the application of force and terror, furnished by making collusion with .internal and external factors

:Explanations

The real possessor of all governments is Allah. The ownership of other than Allah is .۱ .temporary and limited

Allah gives the government to the one who is eligible, as He gave it to Solomon, .۲ .Joseph, Ṭālūl, and Zul-Qarnayn

Unity in supplication and worship is a necessity. In Munājāt-ush-Sha`bāniyyah, .۳ from the Immaculate Imams, we recite: " O' Lord, my immensity and my deficiency (are in Your hand (up to YourWill), not in that of other than you."(۲

Now that He is the Possessor, then others are not any thingsbut dipositaries and .۴ .should act according to the consent of the Essential Possessor

What He determines (for giving and taking) are all good, though we may not know .۵ .its philosophy and judge hurriedly

Honour and abasement is up to the Lord, therefore, do not expect honour from .۶ .others

The Qur'ān has criticized severely those who seek for honour from other than Allah (and says: "... Do they seek honour from them?..."(۳

When the mortals are not really the landlords of their .۷

p: ۱۱۹

Bihar-ul-Anwār, vol. ۱۰۱, p. ۱۰۹ ۱ -۱

Bihar-ul-Anwār, vol. ۹۴, p.۹۷ -۲

Sura An-Nisa, No. ۴, Verse ۱۳۹ ۳ -۳

properties, why are they proud of having them in their possession or become despair ?for losing them

Say: ` O' Allah! Master of the Kingdom! You shower the kingdom upon whom You " !please and take away the kingdom from whom You please

;and You honour whom You please and abase whom You please

".all goodness is in your hand. Verily You are All-Powerful over all things

۲۷ تُولِجُ الَّيْلَ فِى النَّهَارِ وَتُولِجُ النَّهَارَ فِى الَّيْلِ

وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَتَرْزُقُ

مَن تَشَاءُ بِغَيْرِ حِسَابٍ

You cause the night to pass into the day and You cause the day to pass into the " .۲۷ night, and You bring forth the living from the dead and You bring forth the dead from ,the living

".and You provide with sustenance for whom You will without measure

Commentary: verse ۲۷

the spirit of theism

In this verse and the previous one the Power of Allah is mentioned for twelve times to evoke the spirit of theism in man. At first, the verse speaks about the decrease and increase of the length of the night and the day in different seasons. (It may, of course, .(refer to the graduality of sunset and sunrise, too, but the first meaning is more clear

Then, the verse points to the Power of the Providence, the Omnipotent, about bringing forth the living from the dead and vice versa. The example of this meaning is seen in the creation of living cells from lifeless foodstuff and making dead from the living creatures. In another point of view, it is recognized that He causes the pious believing children to come into being from deadly-hearted unbelievers; and He brings .the disbelieving deadly-hearted children into existence from the pious believing ones

:Explanation

.Besides creation, any modification and arrangement is due to His Wisdom .۱

You cause the night to pass into the day and You cause the day to pass "

(into the night, ..."(۱)

۲. The Power of Allah is not finite. He, the Almighty, brings the living out of the dead, and makes dead from the living.

"... and You bring forth the living from the dead and You bring forth the dead from the living, ..."

۳. The sustenance of all beings depends on His Will, the All-Wise.

"... and You provide sustenance for whom You will without measure."

۴. The changes of the night and the day and, cousequently, the appearance of seasons together with the arrangement in atmospheric conditions are among the blessings and favours of Allah.

۵. The purpose of ` sustenance without measure ' is ` hountiful sustenance ' and, therefore, it does not mean that its account is out of His control.

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۱ - ۱ Some more details upon night and day are mentioned on pp. ۳۹-۴۰ in the prvious Volume of the current commentary

۲۸ لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ

وَمَن يَفْعَلْ ذَ لِکَ فَلَيْسَ مِنَ اللَّهِ فِی شَیْ ءٍ

إِلَّا أَن تَتَّقُواْ مِنْهُمْ تُقَاهً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ

وإِلَى اللَّهِ الْمَصِيرُ

۲۸. "The believers should not take the infidels as their friends, rather than the believers, and whoever does that then nothing of Allah is his, except when you guard yourselves against them, guarding carefully; and Allah warns you to be cautious of (disobeying) Him; and toward Allah is the destination."

Commentary: verse ۲۸

In this holy verse, the feature of the foreign policy, encountering with the unbelievers and that assuming the mastership of disbelievers is on a par with losing the mastership of Allah, the necessary conditions of concealing of faith /taqiyyah/ and prevention of abusing it, have been stated.

Explanations:

۱. It is prohibited that the believers assume the mastership of disbelievers.

"The believers should not take the infidels as their friends, rather than the believers, ..."

If the Muslims of the world had acted according to only this principle, the status of the Islamic countries would not be in such a condition that it is now.

۲. Not only the acceptance of the mastership of disbelievers, but also being content with infidelity and approving it, is unlawful for the believers.

"... and whoever does that then nothing of Allah is his, ..."

۳. The apparent connexion with disbeleivers for reaching some higher aims, in some circumstances, is permissible.

۴ . Political relationship should not result in accepting domination of, or heartily connexion with, the infidels.

"... except when you guard yourselves against them, guarding carefully; ..."

۵. Concealing of Faith is only for the sake of protection of religion. Beware not to be attracted by the infidels under the pretext of concealment of Faith, and not to misuse this concept!

"... Allah warns you to be cautious of (disobeying) Him; ..."

۶. In circumstances that the basis of religion is in danger, everything must be devoted, and everybody should only be in awe of Allah.

"... and to Allah is the destination."

۷. Connection or disconnection ought to be performed on the basis of contemplation and belief, not upon the basis of racial, tribal and family affections, or economical concerns, and so on.

۸. In place of infidels, Muslims must make friends and cammunicate with each other among themselves.

****

۲۹ قُلْ إِن تُخْفُواْ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ وَيَعْلَمُ مَا

فِى السَّمَاوَ تِ وَمَا فِى الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شىْ ءٍ قَدِيرٌ

Say: ` Whether you hide what is in your hearts, or manifest it, Allah knows it, and " .۲۹ (also) He knows whatever is in the heavens and whatever is in the earth, and Allah is ".' All-Powerful over all things

Commentary: verse ۲۹

Next to the verse of concealment of Faith, the above mentioned holy verse, maybe, refers to the idea that Muslims should never communicate with disbelievers under the .shelter of cocealment of Faith, where the Lord knows all decisions and intentions

:Explanation

This verse is a warning to those who try to communicate with the disbelievers under .۱ .the excuse of concealment of Faith

,Say: ` Whether you hide what is in your hearts, or manifest it "

"... ,Allah knows it

.Allah is aware of whatever deed we do .۲

.The Lord is aware even of our intentions .۳

Allah's knowledge encompasses the things hidden and the things manifest similarly. .۴ .He knows whatever is in the earth and whatever is in the heavens

"... ,and (also) He knows whatever is in the heavens and whatever is in the earth ..."

Allah is both knower of thoughts of human beings and is All-Powerful over all things. .۵ .That is, in a moment, He is able to make infamous all those who do evil

".' and Allah is All-Powerful over all things ..."

What can be concealed from the One Who is Omnipotent and knows all the secrets .۶

?of heavens

"... He knows whatever is in the heavens..."

۳۰ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ

مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

On the Day (of Judgement) when everyone shall find present what he has done of " .۳۰ good; but (as for) what he has done of evil, he will wish there were a far distance between it and himself; and Allah warns you to be cautious of (disobeying) His ".Essence and Allah is full of pity to the servants

Commentary: verse ۳۰

This verse is similar to verse No. ۴۹ from Sura Al-Kahf, No. ۱۸, which says: "... what they "... ,(had done they shall find present (in the Hereafter

It is cited in Al-Burhān, the commentary, that every Friday when Imam Sajjād, the fourth Imam (a.s.), wanted to preach for people in Masjid-un-Nabiy (p.b.u.h.) he .recited this verse

:Explanations

.In the Hereafter, our today deeds will be incarnated in front of us .۱

On the Day (of Judgement) when everyone shall find present what he has done of " "... good

On the Day of Judgement, the evildoers will be ashamed of their own deeds that .۲ .they have done in this world

The warning of Allah is a sign of His kindness towards His servants in order that they .۳ .do not commit sins

Many of those actions that people like to do in this fleeting world, will be hatred .۴ .through them in the Hereafter

but (as for) what he has done of evil, he will wish there were a far distance ..."

"... between it and himself

p: ۱۲۶

۵. On that Day, regret will be of no avail and wishes will not be doable.

۶. The origin of warnings is also His love and His kindness.

"... and Allah warns you to be cautious of (disobeying) His Essence ..."

۷. The Lord loves all people.

"... and Allah is Full of Pity to the servants."

۸. The Pity of Allah towards people is direct.

"... and Allah is Full of Pity to the servants."

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p: ۱۲۷

(.Section ۴:Allah's Choice of the Descendants of Abraham (a.s

Point

.Sins of those who love Allah and His Apostle are forgiven

.Mary's dedication for service to the Lord

.The glad tidings to Zachariah of being granted a son

۳۱ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say: ` If you love Allah, then follow me, Allah will love you and forgive you your " .۳۱
".' sins; and Allah is Forgiving, Merciful

Commentary: verse ۳۱

The verses under discussion, including the above verse, have been revealed about a group of the People of the Book, (the Christians from Najrān), who used to say: " We are the lovers of the Lord." Then Allah defines ` the followers of the Apostle of Allah ' :as the clear example of this love, and tells His Apostle Muhammad thus

"... ,Say, ` If you love Allah, then follow me "

If you are true in what you claim that you love Allah then follow the Apostle of Allah. This act of following is the same as obeying Allah. It is in this case that, Allah loves you .and forgives your sins

;Allah will ` love you and forgive you your sins ..."

".' and Allah is Forgiving, Merciful

****

٢٣ قُلْ أَطِيعُواْ اللّهَ وَالرَّسُولَ فإِن تَوَلَّوْاْ فَإِنَّ اللّهَ

لاَ يُحِبُّ الْكَافِرِينَ

Say: ` Obey Allah and the Apostle '. But if they turn back, then verily Allah does not " .٣٢
".love the disbelievers

Commentary: verse ٣٢

The love of Allah due to His servant is that He wills to reward the servant, while the love of a servant towards the Lord is that the one heartily wishes to obey Him and to serve Him, because love originate from one's intention. Then, to emphasize on this :subject, the Qur'ān says

"... .' Say: ` Obey Allah and the Apostle "

The objective meaning of this sentence is as such: if you claim that you love Allah, then you should reveal the sign of your love by obeying and following Allah and His .Messenger

But, if you disobey Him and His Apostle by rejecting the religion of Allah, the case is .different

"... ,But if they turn back ..."

Then, Allah does not love disbelievers and, as a result of their infidelity, He will not .give them any reward

".Then verily Allah does not love the disbelievers ..."

****

۳۳ إِنَّ اللَّهَ اصْطَفَى ءَادَمَ وَنُوحًا وَءَالَ إِبْرَ هِيمَ

وَءَالَ عِمْرَ نَ عَلَى الْعَالَمِينَ

۳۴ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

۳۳. " Verily Allah chose Adam and Noah, and the progeny of Abraham and the progeny of `Imrān above all people."

۳۴. " Some of them are offsprings of the others; and Allah is All-Hearing, All-Knowing."

Commentary: verse ۳۳-۳۴

From this verse on, the explanation of the story of Mary and her forefathers begins. The purpose of ` the family of Abraham ' mentioned in this verse is Ismael and Issac and the offsprings of these two. The purpose of ` family of `Imrān ' is Moses and Aron, the sons of `Imrān-ibn-Yaṣhar.

" Verily Allah chose Adam and Noah, and the progeny of Abraham and the progeny of `Imrān above all people."

****

The term /ðurriyah / (offspring) is another form used instead of `the family of Abraham and the family of `Imrān ', and the phrase /ba`duhā min ba`din / (one of the other) means that the family of Abraham and the family of `Imrān are both progenies from one origin separated from each other.

" Some of them are offsprings of the others; and Allah is All-Hearing, All-Knowing."

In some commentary books,(۱) it is cited that `the family of

۱- Tafsir-ul-Burhan, vol. ۱, p. ۲۷۷; Atyab-ul-Bayan, vol.۳, p. ۱۷۸; and Majma`-ul-Bayān,

Abraham' is the same as ` the family of Muhammad ', Viz. Ahlul-Bayt, who, after Muhammad (p.b.u.h.), are the immaculate ones from Amir-ul-Mu'mineen Ali and Fatimat-uz-Zahrā (a.s.) up to Hadrat Mahdī (May Allah hasten his glad advent), and that Allah does not choose any one from amongst His servants unless the one be sinless, pure, and immaculate. Therefore, such special persons elected from the family of Abraham and the family of `Imrān have to be the ones who have been .sinless, whether they would have been choosen as prophets or as Imans

****

۳۵ إِذْ قَالَتِ امْرَأَتُ عِمْرَ نَ رَبِّإِنِّی نَذَرْتُ لَکَ مَا فِی بَطْنِی مُحَرَّرًا

فَتَقَبَّلْ مِنِّی

إِنَّکَ أَنتَ السَّمِیعُ الْعَلِیمُ

۳۶ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّإِنِّی وَضَعْتُهَآ أُنثَی

وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَیْسَ الذَّکَرُ کَالْأُنثَی

وإِنِّی سَمَّیْتُهَا مَرْیَمَ

وإِنِّی أُعِیذُهَا بِکَ وَذُرِّیَّتَهَا مِنَ الشَّیْطَ-نِ الرَّجِیمِ

۳۵. " (Remember) when the wife of `Imran said: ` My Lord! Verily I vowed to You what is within my womb to be (dedicated) for You (for Your service) freed; therefore accept from me; verily you are the All-Hearing, the All-Knowing'."

۳۶. (So, when she delivered her, she said: ` My Lord! I have delivered a female (child and Allah knew best what she delivered and the male is not like the female; and I have named her Mary,

and I commend her and her offspring into Your protection from the accursed Satan'."

Commentary: verse ۳۵-۳۶

The spouse of `Imrān, son of Māthān, was Mary's mother and grand mother of Jesus (a.s.). Her name was Ḥannah. She had a sister by the name of 'Ishā` who was Zachariah's wife. Her father's name was Fāghūth. Thus, both Mary and Yahyā (John) were cousins for each other.

The term /muḥarrir/, mentioned in the verse, means `freed' for serving in Jerusalem so that another person does not appoint her upon doing one's own affairs.

" (Remember) when the wife of `Imran said: ... "

It is narrated from Imam Ṣādiq (a.s.) who has said: " Allah revealed `Imrān that He would give him a son who could heal the blind and the leprous and raise the dead to life by Allah's leave, and He would make of him a prophet unto the Children of Israel. `Imrān infromed his wife of that matter."(1)

So, when Ḥannah became pregnant with Mary, she said:

"... `My Lord! Verily I vowed to You what is within my womb to be (dedicated) for You (for Your service) freed, therefore accept from me; ..."

Here, the phrase ` accept from me ' means that, I ask You to accept my vow with Your consent.

" ...Verily You are the All-Hearing, the All-Knowing.' "

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" So, when she delivered her, she said: ... "

The spouse of `Imran wished to deliver a son, but when she delivered Mary she became ashamed and, with her head hung, bashfully said:

"... `My Lord! I have delivered a female (child), ... "

`Imrān's wife expressed this statement with sigh and regret, because she hoped to deliver a son and hence she vowed to devote him for the service of the Lord in the place of worship.

"... and Allah knew best what she delivered and the male is not like the female; ..."

And You know that, for the aim I have vowed, son and daughter are not alike. A female can not afford the duties concerned to a male as he is able to perform them. Therefore, to magnify her she-child, Allah, in reply to her, said:

"... and Allah knew best what she delivered- ..."

This response means that the Lord is more cognizant than her to Mary and what is

.concerned to her due to the important affairs that her mother dose not know

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Bihar-ul-Anwār,vol. ١۴, p. ٢٠٣ ١ -١

"... ,and I have named her Mary ..."

It is recognized from this sentence that naming Mary with this appellation was done by her mother at the time of delivery. By the way, it should be noted that the term Mary, in their lexicon, meant `a saint worshipping lady '. So, this kind of naming had been a sign of ultimate love and affection of that pure mother for dedicating her dear child alongside the path of the servitude of Allah (s.w.t.). That is why, after performing this auspicious naming, she asked the Lord to protect this child and the progeny that would come into being from her thereafter from the temptations of Satan and to keep .them in His merciful shelter

and I commend her and her offspring into Your protection from the accursed ... " ".'Satan

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۳۷ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ

وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا

قَالَ يَامَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِندِ اللَّهِ

إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

۳۷. " So, her Lord accepted her with a good acceptance and made (the plant of) her grow a goodly growth, and He cherished her under the care of Zakariya.

Whenever Zakariya entered the sanctury to (see) her, he would find with her a sustenance.

He said: ` O' Mary! Whence have you got this ? '

She said: ` It is from Allah. Verily Allah provides with sustenance for whomever He wills without measure.' "

Commentary: verse ۳۷

" So, her Lord accepted her with a good acceptance... "

Mary was a girl, yet Allah accepted the vow of her mother with pleasure (that she be set in Jerusalem to serve instead of a boy), which itself was a grace of Allah to her.

"... and made (the plant of) her grow a goodly growth, ..."

The Lord made her growth and development good. He (s.w.t.) trained her well and, in all circumstances in her life, improved her affairs nicely.

"... and He cherished her under the care of Zakariya; ..."

That is, Allah added Mary to the family members (Ahlul-Bayt) of Zachariah and caused him to be Mary's cherisher and guardian, as well as a sponsor of her interests.

whenever Zakariya entered the sanctury to (see) her, he would find with her a ..."
"... .sustenance

p: ۱۳۵

Every time Zachariah entered Mary's sanctury, (and he used to do it frequently), he .would find fresh wholesome fruits with her which did not belong to that season

"... ' ? He said: ` O' Mary! Whence have you got this ..."

:When Zachariah asked her where that sustenance had come from, Mary answered

"... .' She said: ` It is from Allah ..."

That is, Mary replied him that it had come from Heaven, and that was a grace from .the side of Allah unto her

In Kashshāf Commentary, (At-Tafsir-ul-Kashshāf), it is cited that during the time of famine and drought, one day the Prophet (p.b.u.h.) had become hungry. Then, Fātimah (a.s.) sent two loaves of bread and some meat as a present for him in order to make him happy and honour him. The holy Prophet (p.b.u.h.), carrying that present :with him, came to Fātimah's house. When he entered the house, he said

" .My daughter! come to me "

When she came nigh to him, the Prophet (p.b.u.h.) put the cover from over the tray aside. At that time, (those who were present there saw that) the tray was full of bread and meat. So, Fātimah was surprised when she saw them and comprehended that .they had come down from the side of Allah

" ? Then the Prophet (p.b.u.h.) asked her: " Whence has this come to you

Fātimah (a.s.), answered: " It is from Allah. He provides with sustenance for ".whomever He wills without measure

Then, the Messenger of Allah (p.b.u.h.) said: " I praise Allah Who has set you (O' ".(Fātimah!) like the chief Lady of the women of Israelites (i.e. Mary

After that, the Prophet (p.b.u.h.) called Hadrat Ali-ibn, Abī Tālib (a.s.), Imam Hassan (a.s.), Imam Husayn (a.s.) and all the members of his house to gather around that tray. Then, all of them ate from that food so that they satiated. Yet, there was still some

considerable food remained in the tray, (so much so as if nothing had been consumed of it). So, Ḥadrat Fātimah (a.s.) distributed it among people living in her

(neighbourhood. (١)

" '.Verily Allah provides with sustenance for whomever He wills without measure ..."

Allah gives sustenance without measure since His power and sovereignty has no limit .or finite, and whatever is taken from it, nothing will be decreased of it

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Tafsir-Kashshāf, vol. ١ p.۴٢٧ ١ -١

۳۸ هُنَالِکَ دَعَا زَکَرِیَّا رَبَّهُو قَالَ رَبِّ هَبْ لِی مِن لَّدُنکَ ذُرِّیَّهً طَیِّبَهً

إِنَّکَ سَمِیعُ الدُّعَاءِ

۳۹ فَنَادَتْهُ الْمَلَائکَهُ وَهُوَ قَائمٌ یُصَلِّی فِی الْمِحْرَابِ

أَنَّ اللَّهَ یُبَشِّرُکَ بِیَحْیَی مُصَدِّقًا بِکَلِمَهٍ مِّنَ اللَّهِ

وَسَیِّدًا وَحَصُورًا وَنَبِیًّا مِّنَ الصَّالِحِینَ

۳۸. " It was then (that) Zakariya prayed to his Lord; he said:

` My Lord! grant me from You a good offspring; verily You are the Hearer of all prayers'."

۳۹. " Then the angels called unto him while he was standing praying in the sanctuary:

` Verily Allah gives you the glad tidings of Yahya (who comes) to confirm a Word from Allah, and honourable and chaste, and a prophet from among the righteous'."

Commentary: verse ۳۸-۳۹

" It was then (that) Zakariya prayed to his Lord; ..."

The first Qur'ānic word mentioned in the above verse is /hunālika/ which means: ` in that place '. It was the place at the sunctuary where Zachariah saw the position and honour of Mary with Allah and wished he had also a child from his wife, 'Īshā`, similar to the child of his sister, Ḥannah, although his wife was barren.

"he said: ` My Lord! grant me from You a good offspring ...; ..."

Zachariah prayed and asked his Lord to give him an auspicious, pious and sound child.

" ... Verily You are the Hearer of all prayers."

****

" Then the angels called unto him while he was standing praying in the

sanctuary: ` Verily Allah gives you the glad tidings of Yahya (who comes) to confirm a Word from Allah, and honourable and chaste, and a prophet from among the ".'righteous

At that time, when Zachariah (a.s.) was standing praying in the sactuary, some angels called him that Allah granted him the glad tidings of a son, Yaḥyā (John), in the case that he (John) would confirm the Word of Allah (Hadrat Masīḥ, Jesus), and would become a leader and honourable. He would be apart from low desires and a prophet .from among the pious

Thus, not only Allah informed him the acceptance of his prayer by the angels, but also :stated five characteristics of the qualities of that pure child. They are as follows

Yahyā (John) acknowledged Jesus (a.s.) as a true prophet and he believed him. John .۱ was six months older than Jesus (a.s.), and he confirmed his prophethood. He was the first certifier of him and testified that Jesus (a.s.) was the Word and the Spirit of Allah. This very fact was one of the miracles concerning Jesus (a.s.), as well as the most authoritative means of the advent and propagation of his auspicious prophethood, .because people did accept the statement of John due to his piety and truthfulness

By the way, in Arabic, the terms `Īsā and Yaḥyā nearly have a similar meaning. Both .'of them mean `to live long

"... ,who comes) to confirm a Word from Allah) ..."

Yaḥyā (John) became the chief of his tribe ạnd had preference over them from the .۲ .point of honesty, knowledge, worship, and good manner

"... ,honourable and chaste ..."

He restrained himself from the low desires, and also from following the violent filthy .۳ .passions, and mammonism

He would become an honest exalted prophet. It should also be noted that the .۴ prophethood of John had been settled from his childhood. The reference for this

meaning is Sura Maryam, No, ١٩, verse ١٣ which says: "... and we granted him wisdom ".while yet a child

That is, we gave him the rank of prophethood at the time of his childhood. In many Islamic traditions, the Imamate of Hadrat Imam

Jawād (a.s.), who became Imam when he was seven years old, as well as the Imamate of Hadrat Mahdi (may Allah hasten his glad advent), have been reasoned to John and Jesus (a.s.) who became prophets when they were in the course of their childhood.(۱)

"...and a prophet from among the righteous."

۵. This prophet (John) was from amongst the righteous people.

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۱- Atyab-ul-Bayan, vol. ۳. p. ۱۸۹

۴۰ قَالَ رَبِّ أَنَّى يَكُونُ لِى غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِى عَاقِرٌ

قَالَ كَذَ لِکَ اللَّهُ يَفْعَلُ مَا يَشَآءُ

He said: ` My Lord! how can I have a son (born) while, indeed, old age has already " .۴۰
:over taken me, and my wife is barren ? ' He said

".'Even so does Allah whatsoever He pleases `

Commentary: verse ۴۰

By hearing that glad tidings, Zachariah became very happy so that he could not :conceal his surprise because of such a subject that happened. Therefore

He said: ` My Lord! how can I have a son (born) while, indeed, old age has already " "... ' ? over taken me, and my wife is barren

:Then, he was answered thus

".'He said: ` Even so does Allah whatsoever He pleases ..."

With this concise sentence, which laid emphasis on the influence of the Divine Will, .Zachariah was convinced

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۴۱ قَالَ رَبِّ اجْعَل لِّی ءَایَةً قَالَ ءَایَتُکَ أَلاَّ تُکَلِّمَ النَّاسَ

ثَلاَثَهَ أَیَّامٍ إِلاَّ رَمْزًا وَاذْکُر رَّبَّکَ کَثِیرًا وَسَبِّحْ

بِالْعَشِیِّ وَالْاءِبْکَارِ

.' He (Zakariya) said: ` My lord! appoint a token for me " .۴۱

He said: ` The token for you (will be) that you can not speak unto human beings for ;three days except by signals

and remember your Lord immensely and glorify (Him) in the evening and early ".morning

Commentary: verse ۴۱

Here, Zachariah (a.s.) asked Allah (s.w.t.) for a token for that glad tidings he received, in order to make his heart completely certain. It was similar to the case that Abraham (a.s.) requested Allah (s.w.t.) to see the scene of resurrection to make his heart certain .more than before

"... .' He (Zakariya) said: ` My Lord! appoint a token for me "

In answer to him, Allah said that the token for him was that he could not speak to people for three days, except by signals, and his tongue, without having any disease :or natural disorder, would stop talking with men

He said: ` The token for you (will be) that you can not speak unto human beings for ..." "... ;three days except by signals

:Yet, to show his (Zachariah's) gratitude to that bounty, the verse says

and remember your Lord immensely and glorify (Him) in the evening and early ..." ".morning

Thus, the Lord accepted the request of Zachariah. But his tongue could not move speaking with people for three days and nights without being involved by any natural

cause. Yet, in the meanwhile, he was in a condition that he was still able to be busy murmuring the name of Allah. That wonderful state was a sign of Allah's power dominated

over everything. The Lord, Who is able to open the speechless dumb tongue when it starts to invoke the name of Allah, is also able to bring a believing child into existence from a fruitless barren womb. This occurrence can be the manifestation of the remembrance of the Providence, too.

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(Section ۵, the glad tidings about the birth of Jesus (a.s

Point

۴۲ وإِذْ قَالَتِ الْمَلَئكَهُ يَامَرْيَمُ إِنَّ اللَّهَ اصْطَفاكِ

وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

:And (remember) when the angels said " .۴۲

O' Mary! Verily Allah has chosen you and purified you and preferred you above the ` ".' women of the worlds

Commentary: verse ۴۲

It is cited in some commentary books such as: Al-Minār, Qurtubī, Marāqī, Rouhul-Bayān, and Fakhr-Rāzī that the preeminents of the women of the world were four persons: Mary, 'Āsiyah, Khadījah, and Fātimah (a.s.). Some Islamic literature, narrated from Ahlul-Bayt (a.s.), also denotes that Mary was the preeminent woman among the women of her time, while Fātimah (a.s.) is the preeminent throughout of the history. (۱) It should be noted, of course, that when Allah, the Wise, chooses a person as preeminent it is because of a special series of efficiencies and eligibilities that the one has. So, this preeminence of Mary over all women of the world was not but because of her piety and virtues. Yes, she had been chosen to give birth to a prophet such as .(Jesus (a.s

:Explanations

.Angels may speak to human beings other than prophets, too .۱

A woman can reach the rank of Divine sainthood so that Allah sends messages to .۲ .her

Mary was both chosen for virtues and became the preeminent of the women. That .۳ is why the Arabic phrase /'iṣtafāki/ (has chosen you) has been repeated twice in the .verse

:And (remember) when the angels said "

O' Mary! Verily Allah has chosen you and purified you and preferred you above the `
".' women of the worlds

p: ۱۴۴

(Al-Mizan, vol. ۴, p. ۶۵ (Persian version ۱ -۱

۴۳ یَامَرْیَمُ اقْنُتِی لِرَبِّکِ وَاسْجُدِی وَارْکَعِی مَعَ الرَّ کِعِینَ

O' Mary! worship your Lord devoutly and prostrate yourself and bow you down " .۴۳ ".(with those who bow (unto Him

Commentary: verse ۴۳

:In this verse, the statement is from other angels who addressed Mary and told her

O' Mary! worship your Lord devoutly and prostrate yourself and bow you down with " ".(those who bow (unto Him

This accomplishment of Mary, indeed, is a kind of gratitude for those great bounties .she was given

By the way, the attendance of women in worshipping communities has been .(recommended, (on the condition that women treat similar to that which Mary did

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۴۴ ذَ لِکَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْکَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ

أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ

إِذْ يَخْتَصِمُونَ

;This is of the news of the Unseen which we reveal to you " .۴۴

and you were not with them when they did cast (their lots with) their pens as to which ;of them should have the charge of Mary

and you were not with them (to see) when they were quarrelling (among ".(themselves

Commentary: verse ۴۴

This verse points to another part of the story of Mary. It denotes that: O' Muhammad! what Was expressed for you about the story of Mary and Zachariah is from among :the news of Unseen revealed to you

"... ;This is of the news of the Unseen which We revealed to you "

This is revealed to you because these stories in this form, which are proper and free from any superstition, and whose reference is merely heavenly revelation of the Qur'ān, are not found in any of the former revealed Books, those which have been .distorted later

Then, it continues saying that when they throwing their pens into water to cast their lots in order to decide who should have the charge of Mary, you were not present therein with them. And also, when the scholars of the Israelite were quarrelling among themselves to obtain the honour of her guardianship, you were not with them. .So, We informed you of all of them by means of revelation

and you were not with them (to see) when they were quarrelling (among ..." ".(themselves

It is understood from this verse and the verses of Sura Aṣ-Ṣāfāt, No ۳۷, about Yunus

(Jonah) that when a problem comes forth which is not soluble, or when there is an endless dispute with quarrelling that no way is found to put an end to it, and it is impossible to unite that knot, casting a lot can be applied.

p: ۱۴۶

۴۵ إِذْ قَالَتِ الْمَلَائكَهُ يَامَرْيَمُ إِءِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَهٍ

مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِى

الدُّنْيَا وَالْآخِرَهِ وَمِنَ الْمُقَرَّبِينَ

Remember) when the angels said: ` O' Mary! Verily Allah gives you the glad) " .۴۵ tidings with a Word from Him whose name shall be Christ, Jesus, son of Mary; ".(eminent in this world and the Hereafter, and of those nearest (to Allah

Commentary: verse ۴۵

In the Qur'ān, Jesus is nominated to /kalimah/ (word) which, in the Qur'ānic texts, has been used in the sense of a `creature'. One example is its application in Sura Al-Kahf, No. ۱۸, Verse ۱۰۹, where it says: "... the sea would surely be consumed before the words of my Lord are exhausted, ..." Here, `words' has been rendered into .'`creatures

The commendation ` held in honour in this world and the Hereafter ' has been used in the Qur'ān only for Jesus (a.s.) and, thus, none else is qualified by it throughout the .Qur'ān

:Explanations

The position of a woman elevates so high that Allah talks to her by the way of .۱ .angels

Remember) when the angels said: ` O' Mary! Verily Allah gives you the glad tidings) " "... with a word from Him

Allah sometimes nominates His saints before their birth: "... whose name shall be .۲ "... ,Christ, Jesus

"...Jesus (a.s.) is not a son of Allah but he is a creature of Allah: "... a Word from Him .۳

How can be the son of Allah the one who was borne from Mary and had passed the "... ;foetal course! "... son of Mary

.A child is a bounty .۴

".(eminent in this world and the Hereafter, and of those nearest (to Allah..."

p: ۱۴۷

۴۶ وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلاً وَمِنَ الصَّالِحِينَ

۴۶. "And he will speak to the people in the cradle and in adulthood, and will be one of the righteous."

Commentary:

To speak as prediction in cradle is the miracle of Jesus. He spoke to people when he was in cradle. His speech, when he would become aged, was another prediction of Jesus which meant he would live to become grown up.

"And he will speak to the people in the cradle and in adulthood, ..."

Explanations: verse ۴۶

۱. The One who is able to bring a child for Mary without having a husband, can make a baby speak in the cradle.

۲. Where Allah wills to protect a person from accusation and imputation, He makes the mute tongue of a baby speak.

۳. Where Allah intends, a baby speaks like a grown up person, too.

۴. The child of a righteous woman, such as Mary, is Jesus, the righteous.

"... and will be one of the righteous."

۵. In childhood, too, it is possible for him to convey the message of Allah to others. So, some of our Imams, like Imam Jawād (a.s.), Imam Ali-an-Naghī (a.s.), and Imam al-Mahdī (a.s.), were appointed to Imamate when they were in childhood.

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۴۷ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ

قَالَ كَذَلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ

إِذَا قَضَى أَمْرًا فإِنَّمَا يَقُولُ لَهُو كُنْ فَيَكُونُ

۴۷. " She said: ` My Lord! how can I have a child when no man has touched me ? '

He said: ` Even so Allah creates what He pleases.

When he decrees a matter (to be), He only says to it ` BE!' and it is '. "

Commentary: verse ۴۷

The Will of Allah is the cause of creation and he can create without any material means or material cause. Allah is the cause of all causes. Sometimes He takes the effect of a thing from it and sometimes gives a particular effect to a thing. The appearance of existence, the maintenance of existence, the effects of existence, and the quantity, the quality and the duration of the effects of all things depend on the Will and pleasure of Allah. The Qur'ān, in answer to the request of Zachariah, says: " Even so does Allah whatsoever He pleases."(۱) While in answer to Mary it says: " Even so Allah creates what he pleases." The secret of this difference does creates in the statement may lie in this that a child coming forth from a lady without being touched with a spouse is more surprising than that an old man brings an offspring from his old wife.

Then, to complete this meaning, the Qur'ān says:

"When He decrees a matter (to be), He only says to it ` BE!' and it is '. ..."

Explanations:

۱. Allah is powerful in creation. He can create creatures both through the natural means and without natural means. Both of them

The Quran, Sura Al-i-Imran, No. ۳, verse ۴۰ ۱ -۱

,are the same for Him

.He said: ` Even so Allah creates what He pleases ..."

".' When he decrees a matter (to be), He only says to it ` BE!' and it is

.Allah's creation through an unusual way is not a new thing .۲

.This manner has had some former samples, too

It does not matter for a person to wonder and ask question when its origin is not .۳ .denial and obtimacy

"...' ? She said: ` My Lord! how can I have a child when no man has touched me "

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p: ۱۵۰

۴۸ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ

".And He will teach him the Book, and the wisdom, and the Torah and the Evangel " .۴۸

Commentary: verse ۴۸

In commentary books provided by both main Islamic schools of thought, it is cited that the purpose of the Qur'ānic phrase ` He will teach the Book ' is ` writing, and teaching how to write ' and the purpose of /ḥikmah/ (wisdom) is being conversant unto the merits, effects, goodnesses and evils of things, deeds morals and beliefs, whether .those things belong to this world or to the coming world

:Explanations

One of the principles and conditions of leadership is knowing the necessary things .۱ .being conversant unto science, wisdom, and the contents of the heavenly Books

".And He will teach him the Book, and the wisdom, and the Torah and the Evangel "

At any time, the leader of a community should have conversance of the former .۲ (.incidents and laws. (Jesus (a.s.) was taught Torah which was from the time of Moses

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p: ۱۵۱

۴۹ وَرَسُولاًإِلَی بَنِی إِسْرَ ءِیلَ أَنِّی قَدْ جِئْتُکم بِایَهٍ مِّن رَّبِّکَمْ

أَنِّی أَخْلُقُ لَکُم مِّنَ الطِّینِ کَهَیْهِ الطَّیْرِ

فَأَنفُخُ فِیهِ فَیَکُونُ طَیْرَاً

بإِءِذْنِ اللَّهِ

وَأُبْرِئ الْأَکْمَهَ وَالْأَبْرَصَ وَأُحْیِ الْمَوْتَی بإِءِذْنِ اللَّهِ

وَأُنَبِّئُکُم بِمَا تَأْکُلُونَ وَمَا تَدَّخِرُونَ فِی بُیُوتِکُمْ

إِءِنَّ فِی ذَ لِکَ لَأَیَهً لَّکُمْ

إِءِن کُنتُم مُّؤْمِنِینَ

۴۹. " And (He will make Jesus) a Messenger to the Children of Israel,

(saying): `Verily, I have come to you with a sign from your Lord.

I will make for you like the figure of a bird out of clay, then I will breathe into it,

and it shall become a bird by Allah's leave;

and I will (also) heal the blind and the leprous and will raise the dead to life by Allah's leave;

and I will inform you of what you eat and what you store up in your houses.

Verily in that is a sign for you if you (indeed) are believers. "

Commentary: verse ۴۹

Point

This verse points to the miracles of Jesus (a.s.). At first it says:

" And (He will make Jesus) a Messenger to the Children of Israel, ... "

:Then, the Qur'ān continues saying that he was commissioned to tell people

"... .I have come to you with a sign from your Lord ..."

:This sign was not only a single sign but it had also some numerous branches; thus

I will make for you like the figure of a bird out of clay, then I will breathe into it, and …" "… ;it shall become a bird by Allah's leave

Then, it refers to his second miracle and states about the treatment of refractory :diseases in some ordinary ways. It says

" …and I will (also) heal the blind and the leprous …"

No doubt these subjects, specially for the physicians and scholars of that time, were .some undeniable miracles

(The miracles of Jesus(a.s

:In the third stage, it points to another miracle, saying

"… ;and will raise the dead to life by Allah's leave … "

This phenomenon is something that is considered among miracles and extraordinary actions at any time or period. The writer of Majma`-ul-Bayān, the commentary, says that Jesus (a.s.) raised many dead persons to life. Among them, it happened that he saw a dead was being carried in a coffin on the shoulders of people. Jesus (a.s.) prayed for the dead one to bring him back to life again when the dead raised to life and came down from people's shoulder. Then he wore clothes and returned to his (home and, later, he got a son. (۱

Another time Jesus (a.s.) raised a ten-year-old girl to life when it was one day after her death. She returned home and, after a length of time, she married and borne an .offspring

These kind of miracles also occurred abundantly by, and at the time of the Prophet of Islam (p.b.u.h.) and Imam Amir-ul-Mu'mineen Ali (a.s.) and other Imams from Ahlul-Bayt (a.s.). For example, one day a man from Kufah, an ancient city in Mesopotamia, :came to Hadrat Ridā in Khorāsān, located in the east of Iran, and said

O' progeny of the Messenger of Allah! the inhabitants of Kufah have seen many " miracles from your ancestor, Amir-ul- Mu'mineen Ali (a.s.) and, now, I ask you to do a ".miracle so that I can take it as a present to the people of Kufah

Hadrat Ridā (a.s.), addressing the man, said: " What do you want

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Majma`-ul-Bayān, vol. ۲, p. ۴۴۶ ۱ -۱

that I do ? " " My mother has died," the man said: " I ask you to invocate that Allah ".raises her to life

Imam Ridā told him: ' Return home and you will find your mother alive." When the man reached home in Kufah, he found his mother alive. He announced to people that the happening was the miracle of Imam Ridā. So, that woman lived for some years (after that and finally she died again. (۱

It is noteworthy that the reason that Jesus (a.s.) was given those kinds of miracle was that at his time the science of medicine had progressed vastly. So, Allah appointed his miracle of the same knowledge of that time so that Jesus (a.s.) could overcome the scientists and scholars of his time, expert in that field, in order that his prophethood .be proved

The similar case happened for Moses, son of `Imrān (a.s.), when sorcery had gone to its climax and had spread very vastly. Allah gave him the miracle of Rod to nullify their .magics, and made the sorcerers unable to bring something like that

The knowledge and art of the people at the time of our prophet, Muhammad Muṣṭafā (p.b.u.h.), was rhetorics and elegance. Therefore, Allah manifested the miracle of the Qur'ān to them: the surprising tone and the wonders of statements, and the marvellous style of the word of Allah, all of which made those people unable to bring .the like of it

However, in the fourth stage, it refers to the hidden secrets of people. Usually everybody has some personal affairs in his / her life that are mysteries and others :rarely know them, but Jesus (a.s.) said

"... .and I will inform you of what you eat and what you store up in your houses ... "

:At the end, the verse, referring to all of these four divine miracles, says

".Verily in that is a sign for you if you (indeed) are believers ..."

It is understood from the content of the above mentioned verse, as well as the similar

verses of this sense in the Qur'ān, that the saints

p: ۱۵۴

(Ithbat-ul-Huda, vol. ۶, p. ۱۴۹ (Persain version ۱ -۱

and Messengers of Allah can, by His leave, interfere in the world of nature and creation, when it is necessary. They can cause some incidents to happen which are extraordinary and different from the natural process of the current affairs. This matter is something higher than Mastership /wilāyah/ (in religion, i.e. guardianship over people), which, in Islamic literature, idiomatically is called: /wilāyat takwīnī/, i.e. .((genetic authority

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۵۰ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَاهِ

وَلِأُحِلَّ لَكُم بَعْضَ الَّذِى حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم

بِايَهٍ مِّن رَّبِّكُمْ فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

۵۰. " And (I come) conforming that which is before me of the Torah and to make lawful to you a part of that which has been forbidden unto you; and I come unto you with a sign from your Lord; therefore, be in awe of Allah and obey me."

Commentary: verse ۵۰

This verse is also the continuation of the expressions of Jesus (a.s.). In fact, he explains a part of the aims of his appointment to prophethood. It says:

" And (I come) conforming that which is before me of the Torah..."

He said he also came to allow them to use some of the things which (because of transgression and sin) had become forbidden for them. (The things were such as the meat of camel, some of animal fats, some birds, and some kinds of fish.)

"... and to make lawful to you a part of that which has been forbidden unto you; ..."

Then, it adds:

"... and I came unto you with a sign from your Lord; ..."

Through Sura Al-'An`ām, No ۶, verse ۱۴۶, Allah says: " And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: ..."

Therefore; may be, those unlawful things which became lawful by Jesus (a.s.) are these very things.

And, at the end of the verse, it concludes thus:

".therefore, be in awe of Allah and obey me ..."

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۵۱ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَـٰذَا

صِرَ طٌ مُّسْتَقِيمٌ

Verily Allah is my Lord and your Lord: therefore worship (only) Him; this is a " .۵۱
".straight path

Commentary: verse ۵۱

In this verse, the Qur'ān speaks from the tongue of Jesus (a.s.), and to remove any ambiguity or doubt and falsehood, and also in order that some people do not attach :his exceptional birth as a means for his divinity, it says

Verily Allah is my Lord and your Lord: therefore worship (only) Him; this is a straight "
".path

Here, Jesus (a.s.) emphasizes that you must worship only Allah, (s.w.t.) neither me nor anything else. This is the way of monotheism, the straight path, not the path of .paganism nor the path of duality or polytheism

There are many other verses in the Qur'ān, too, wherein Jesus (a.s.) emphasizes on his worship and servitude before Allah. In spite of what is cited in the present perverted Evangels from the tongue of Jesus (a.s.) that he often used the term ` Father ' about himself, the Qur'ān narrates the word /rabb/ (Lord) and the like of it from Jesus (a.s.) which itself is an evidence to his utmost attention toward the effort and strive against paganism, or against the claim of divinity of Jesus (a.s.). Hence, as long as Jesus (a.s.) was alive and was among people, no one dared to introduce him as one of gods. Besides that, as the Christian researchers have confessed, the subject of Trinity and belief in three gods (the Father, the Son, and the Holy Ghost) appeared .from the third century A.D

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۵۲ فَلَمَّآ أَحسَّ عِيسَى مِنْهُمُ الْكَفْرَ قَالَ مَنْ أَنصَارِى إِءِلَى اللَّهِ

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ

وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

And when Jesus perceived infidelity on their part, he said: " Who are going to be " .۵۲ ' ?my helpers (on the way) towards Allah

The disciples said: ` We are the helpers (on the way of) Allah! We believe in Allah and ".' bear you witness that we are Muslims

Commentary: verse ۵۲

The Arabic term /ḥawariyūn/ (helpers) is the plural form of /ḥawārī/ in the sense of ` change of way '. The ` helpers ' on the way towards Allah were those who left the .deviated way of people and joined to the path of right

In Safīnat-ul-Biḥār, it is narrated from Imam Ridā (a.s.) who in this respect, said: " They were some people who purified and brightened themselves and tried to purify (others both." (۱)

:It is cited in Al-Kāfī, narrated from Imam Sādiq (a.s.) who said

The helpers of Jesus left him when the stage of action came forth, but our helpers" (heartily accept kinds of calamities and do not abandon our obedience. ..."(۲)

As Moses (a.s.) prophesied, too, before coming Jesus (a.s.), the Jewish people were waiting for his advent, but when he appeared and the unlawful interest of a perverted group of Children of Israel were exposed to danger, only a small group followed Jesus :(a.s.). The verse says

:And when Jesus perceived infidelity on their part, he said "

"... ' ?Who are going to be my helpers (on the way) towards Allah `

Here, only a small group responded this invitation positively. The Qur'ān refers to

these people as /ḥawāriyūm/ (helpers, the special

p: ۱۵۸

۱- Safinat-ul-Bihār, vol. ۲. p. ۴۹۳ ۱

۲- Ibid, narrated from Al-Kafi, Kitab-ul-Kufr ۲

(.(.disciples of Jesus (a.s

!The disciples said: ` We are the helpers (on the way of) Allah..."

".' We believe in Allah and bear you witness that we are Muslims

To prove their sincerity; the disciples of Jesus, in answer to him, said that they were .the helpers (on the way of) Allah and they did not say that they were his helpers

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p: ۱۵۹

۵۳ رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord! We believe in what You have revealed and we follow the Messenger, so " .۵۳
".record us among the witnesses

Commentary: verse ۵۳

In this verse, there are some expressions stated which denote to the utmost sincerity .and theistic belief of the disciples

:They presented their belief unto Allah like this and said

Our Lord! We believe in what You have revealed and we follow the Messenger, so "
".record us among the witnesses

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۵۴ وَمَكَرُواْ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

".And they devised, and Allah devised, and Allah is the best devisers " .۵۴

Commentary: verse ۵۴

At the time of the holy Christ (a.s.), to stop the call of his invitation, a group of evil people planned some Satanic plots against him. They devised to capture and prison him in order to set the preparation of his execution by hanging him. So, they assigned .(.some prizes to those who could show his place or would deliver him (a.s

.But Allah (s.w.t.) obliterated their plots totally and rescued him in the best form

".And they devised, and Allah devised, and Allah is the best devisers "

:Explanations

The Will and device of Allah is above all kinds of effort and device that anybody may .۱ .bring forth

.The Lord is the supporter of His saints .۲

The evil or good devices and deeds of human beings are the main factors to call the .۳ .wrath or the grace of Allah

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Section ۶:Promise of Rescue to Jesus

Point

.The Christians were invited to the Spiritual Contest

۵۵ إِذْ قَالَ اللَّهُ يَاعِيسَى إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ

وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ

إِلَى يَوْمِ الْقِيَامَهِ ثُمَّ إِلَىَّ مَرْجِعُكُمْ

فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Remember) when Allah said: ` O' Jesus! I will take you and raise you up to Myself)" .۵۵ and purify you of those who disbelieve and place those who follow you above those .who disbelieve until the Day of Judgement

Then, unto Me shall be your return and I shall judge between you as to that therein ".you used to differ

Commentary: verse ۵۵

Jesus (a.s.) was never killed

This holy verse is again the continuation of the explanatory verses concerning the life of Jesus (a.s.). Basing on Sura Nisā', No. ۴, verse ۱۵۷, it is popularly assumed amongst the Islamic commentators that Jesus (a.s.) was never killed but Allah (s.w.t.) took him to heaven. The verse under discussion is something referring to the same meaning. It :says

"...Remember) when Allah said: ` O' Jesus! I will take you and raise you up to Myself) "

:And, then it adds

"...and purify you of those who disbelieve ..."

The purpose of this purification is saving him from the grips of disbelieving filthy

people; or saving him from unjust accusations and dastardly plots that ended in the .victory of his religion

:Then, it continues saying

and place those who follow you above those who disbelieve until the Day of ..." "... Judgement

This verse is one of the miraculous predictive verses of the Qur'ān which speaks of the hidden news when it says that the followers of Jesus (a.s.) will be always above :the Jews who were opponent to Jesus. Then it adds

then, unto me shall be your return and I shall judge between you as to that therein ... " ".you used to differ

That is, what was said about those victories are related to this world, while the final court and the ultimate Judgement over the deeds of people is something that will .happen in Hereafter

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۵۶ فَأَمَّا الَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى الدُّنْيَا

وَالْآخِرَهِ وَمَا لَهُم مِّن نَّاصِرِينَ

۵۶. " And as to those who disbelieve, I will chastise them with a severe chastisement in this world and the Hereafter, and they will have no helpers."

Commentary: verse ۵۶

This verse and the following one are addressed to the Christ (a.s.). It says: when people return to the Lord and He judges between them, the rows of people separate from each other. Then, this is the fate of those who recognized the right and rejected it:

" And as to those who disbelieve, I will chastise them with a severe chastisement in this world and the Hereafter, and they will have no helpers."

It is cited in Majma`-ul-Bayān that the chastisement of this world for them is that they become contemptible by being killed or captured, giving poll-tax, and whatever from despite and insolence come upon them. And the chastisement of the Hereafter is the blazing fire of Hell. (۱)

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۱- ۱ Majma`-ul-Bayān, vol ۲, pp. ۴۵۰-۴۵۱

۵۷ وَأَمَّا الَّذِينَ ءامَنُواْ وَعَمِلُواْ الصَّالِحَاتِ

فَيُوَفِّيهِمْ أُجُورَهُمْ

وَاللَّهُ لاَ يُحِبُّ الظَّالِمِينَ

۵۷. " And as to those who believe and do righteous works, He will pay them their rewards (fully) and Allah does not love the unjust."

Commentary: verse ۵۷

After the explanation about the first group, in this verse, it refers to the second group and says:

" And as to those who believe and do righteous works, He will pay them their rewards ((fully), ..."

Then, in conclusion, it emphasizes again that:

"... and Allah does not love the unjust."

Thus, the Lord, Who does not love the unjust, will never treat with the servants unjustly and will give them their rewards completely.

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۵۸ ذَلِکَ نَتْلُوهُ عَلَيْکَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ

".This We recite unto you of the Signs and the Wise Reminder " .۵۸

Commentary: verse ۵۸

Next to the explanation of the story of Jesus (a.s.), this verse addresses the Prophet of :Islam (p.b.u.h.) and says

".This We recite unto you of the Signs and the Wise Reminder "

That is, this is that which was revealed to you in the form of the verses of the Qur'ān .that is free from any falsehood and superstition

It is in the case that others had polluted the story and the fate of this great prophet, .Christ (a.s.), with thousands legends, superstitions, and innovations

۵۹ إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءادَمَ خَلَقَهُ مِن تُرَابٍ

ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

.The likeness of Jesus, with Allah, is as the likeness of Adam " .۵۹

.'He created him from dust then He said to him ` BE! ' and he `was

Commentary: verse ۵۹

A group of Christian people entered in Medina and went to meet the Prophet of Islam (p.b.u.h.). They, talking with him, stated that the birth of Jesus (a.s.), without having a father, was a sign of, and an evident for, his divinity. Then the verse was revealed and answered them such that: if the fatherless creation is the evidence for Christ's divinity or being the Son of Allah, the creation of Adam is something more important than .that, because Adam had neither father nor mother

So, why do you not consider Adam the Lord or Son of the Lord.? " The likeness of Jesus, with Allah, is as the likeness of Adam. He created him from dust then He said to .'him ` BE!' and he ` was

:Explanations

The opponents are usually invited to the right in the same way which they have .۱ accepted. (The Christians have accepted that Adam (a.s.) is the creature of Allah (.although he had no parents

Stating the events of history, explaining the past experiences and presenting the .۲ .actual specimen are the best way of invitation

.Power of Allah is not limited .۳

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۶۰ الْحَقُّ مِن رَّبِّکَ فَلَا تَکُن مِّنَ الْمُمْتَرِینَ

This about Jesus is) the truth from your Lord, therefore be not you of the) .۶۰ ".doubters

Commentary: verse ۶۰

The Arabic term /Mumtarīn / is derived from /miryah / which means ` doubt, suspicion '. An expression rather similar to the words of this verse has also occurred in Sura Al-Baqarah, No. ۲, verse ۱۴۷. By this verse, it makes clear that the right firm statement .and the fix real speech should come from the side of the Lord Who is right and fix

Otherwise, a fix rule and a steadfast proper speech cannot be expected from some human beings who, because of the storms of desires and instincts, are not often .steadfast

:Explanations

There is no rightfulness but in the path of Allah, the word of Allah, and the Law of .۱ .Allah

"... ,This about Jesus is) the truth from your Lord) "

The large number of the opponents, their hard effort and strive, their wealth, their .۲ .propagation, and so on; ought not have any effect on you

".Therefore be not you of the doubters ..."

۶۱ فَمَنْ حَاجَّكَ فِيهِ مِنم بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ

تَعَالَوْاْ نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا

وَنِسَاءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ

ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

۶۱. "And whoever dispute with you concerning him, after what has come to you of knowledge, say: ` Come! Let us call our sons and your sons, our women and your women, and our selves and your selves, then let us invoke in earnest and lay the curse of Allah upon the liars."

Commentary: verse ۶۱

This holy verse, because of containing the phrase /nabtahel/ in its Arabic text, is known in Islamic literature as the verse of ` mutual cursing ', /mubāhilah/. The Arabic term /mubāhilah/ means: to leave the personal tendencies and attracting the attention towards invocation and supplication before Allah (s.w.t.) for asking curse and perdition unto the one who is not right. (۱)

In commentary books from both Sunni and Shī`ah school of thought as well as in some books of tradition and history books, it is cited that in the tenth year A.H., from the side of the Prophet (p.b.u.h.), some Muslims were commissioned to go to Najrān, a region in Yemen, in order to preach Islam. The Christian inhabitants of Najrān set out a religious mission from their side to attend Medina and discuss with the prophet of Islam (p.b.u.h.).

After some debates and disputes between them and the Prophet (p.b.u.h.), they felt hesitation and sought for pretexts. Then, this verse was revealed, stating:

"And whoever disputes with you concerning him, after what has come to you of knowledge, say: ` Come! Let us call our sons and your sons,

Majma`-ul-Bayān, vol. ٧٠٢, p. ۴۵٢ ١ -١

our women and your women, and our selves and your selves, then let us invoke in ".earnest and lay the curse of Allah upon the liars

That is, any curse which would reach either of two parties showed that that party was .not right. Thus, the revelation of this verse put an end to that discussion thereby

As soon as the missionaries of the Christians of Najrān heard the suggestion of performing the mutual curse from the Prophet (p.b.u.h.) looked at each other while they were surprised. They asked the Prophet of Islam (p.b.u.h.) for respite to contemplate and consult over the subject. Then, when they were dismissed from the presence of the Messenger of Allah, they began consulting with each other. The Chief Monk, the Leader of the selected holy group of the Christians told them that they could accept the suggestion. Then, if the Prophet of Islam (p.b.u.h.) came for cursing with ceremonies and followed by a large group of people, they would not be worried .about it and knew that nothing might happen

But, if they saw that he came to the spot with a few people, they would give up the act .of /mubāhilah/ and compromise with him

On the day of cursing, they saw that the Prophet of Islam (p.b.u.h.) entered the appointed spot followed by two boys, a young man and a lady. Those two boys were Hassan and Husayn, (a.s.) the young man was Ali-ibn-Abitālib (a.s.), and the lady was .Fatimah (a.s.), the Prophet's daughter

:When the Chief Monk saw them, he exclaimed

By God! I see the faces that, if they pray to God for mountains to move from their " ".places, the mountains will immediately move

If they curse you, you will be wiped out of existence to the last day of the life of the " ".earth

Therefore, the Christians asked Muhammad (p.b.u.h.) to give up the idea of the agreed /mubāhilah/ (mutual cursing) and they announced they were ready for compromise. They offered to pay two thousand suits each of which cost, more or less,

. ...(at forty dirhams (drachma) every year (in addition to some other things

This event is cited in commentary books of both great sects of

p: ۱۷۰

(Islam: Sunnites and Shi`ites.(1)

According to some of the Islamic traditions, the day of Mubāhilah (mutual curse) was the twenty fourth or twenty fifth day of Zil-Hajj, and its place, at the time of the holy Prophet (p.b.u.h.), was somewhere outside of Medina which has located inside the city now. At this place, there has been built a mosque by the name of Masjid-ul-'Ijābah which is about two kilo meters far from the Holy Tomb of the Prophet (p.b.u.h.) in .Masjid-un-Nabiy

Mutual curse ' /mubāhilah / was not confined to that time. Some of Islamic traditions ` indicate that every believer can apply it, too, if the one wishes. In Nūr-uth-Thaqalayn, vol. ١, p. ٣٥١ a tradition from Imam Sādiq (a.s.) is narrated upon this subject who has .issued a few instructions about it

In Usūl-Kāfī, vol. ٢, section ` mutual curse ', there are also cited five traditions which denote that every believer can apply `mutual curse' with the opponents, too, by improving oneself through observing the fast for three days. Its order is such that: at twilight he puts his right hand fingers in his opponent's fingers and recites the .concerning special supplication

There may arise a question that when Fatimah (a.s.) was the only woman attended in that event, why does the Qur'ān has applied the plural form of the word; " nisā'anā " (our women) ? The answer is that there are some examples of this specimen in the Qurān where Allah refers to a single person in the form of plural, like Sura

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The auther of Al-Mizan has cited in his commentary book, Al-Mizan, vol. ٣, P. ٢٥٧ ١ -١ that this event has been reported similarly by ٥١ Companions of the Prophet. Also, in commentary books by Fakhr-Razi, Aloosi, Marāği, and in Kitab-ul-Kamil, by Ibn-'Athir, Vol. ٢, P. ٢٩٣, in Mustadrak Hakim, vol. ٣, P. ١٥٠, in Musnad Ahmad-ibn-Hanbal, vol. One, P. ١٨٥, and also in Rūh-ul-Bayān, Al-Minār, Commentary of Ibn-Kathir, and in many other Islamic sources, this event has been recorded and it has been confirmed that the Messenger of Allah, (p.b.u.h.) Ali-ibn-'Abitalib, Fatimah Zahrā, Hassan and Husayn

(a.s.) were the ones whose prayers were answered. This is a worthy document evidence for the greatness and magnificence of Ahlul-Bayt (a.s.). In Ihghāgh-ul-Hagh, vol. ۳, p. ۴۹ the names of ۶۱ respected people from the Sunnis school of thought are mentioned who all said this verse is on the greatness of the holy Prophet (p.b.u.h.) and his Ahlul-Bayt (a.s.).

Āl-i-`Imrān, No. ٣, verse ١٨١ wherein Allah (s.w.t.) says: " ... those who say: `God is' poor..." while only one Jewish preson had said that aspersive sentence. Or, the Qurān, referring to Abraham (a.s.) as an Ummah in himself standing alone against his world, (says: " Abraham was indeed a model, ..." (١

:Explanations

Ali-ibn-`Abītālib (a.s.) has been counted as the ` self ' of the Messenger of Allah .١ " (p.b.u.h.): " Our selves

When logic, reasoning, and miracle do not make a person accept the Truth, he must .٢ .be threatened to destruction

.The last winning means and the forceful weapon of a true believer is supplication .٣

.If you stand firm, the enemy, because of not being right, will retreat .۴

By that great event, the Lord and the Messenger of Allah (p.b.u.h.) made us .۵ understood that these holy persons were the assistants and the associates of the Messenger of Allah (p.b.u.h.) in inviting people to the Truth and to his sacred goal. They, following him, were ready to face with dangers, and continued the path of his .movement

****

Sura Nahl, No. ١۶, verse ١٢٠ ١ -١

۶۲ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

وَمَا مِنْ إِلَهٍ إِلاَّ اللَّهُ

وإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ

۶۲. " Verily this is certainly the true explanation. There is no god but Allah; and verily, Allah is Mighty, Wise."

Commentary: verse ۶۲

Next to the explanation of the life of Jesus (a.s.), in this verse, as an emphatic statement, it says that these explanations are the real story of Jesus (a.s.). They are not some false claims such as the divinity of Christ or that he is the son of God:

" Verily this is the true explanation, ... "

Neither the claimants of his divinity nor those who called him the son of God were right. The right is that which Muhammad (p.b.u.h.) brought forth and he (p.b.u.h.) said that he (Christ) (a.s.) was a mortal creature and a prophet of Allah who, by a divine miracle, was borne from an immaculate mother without having a father.

Again, for a more emphasis, it says:

"... There is no god but Allah; ... "

And for Allah, considering His power, the birth of a child without having a father is not an important subject.

"... and verily, Allah is Mighty, Wise."

Yet! such a One deserves to be worshipped, not other than Him.

****

۶۳ فإِن تَوَلَّوْاْ فإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

".But if they turn back, then, verily Allah is All-Knowing of the mischief makers " .۶۳

Commentary: verse ۶۳

In this verse, the Qur'ān threatens those who reject accepting these facts after :having the proper clear evidences before them. It says

".But if they turn back, then, verily Allah is All-Knowing of the mischief makers "

****

۶۴ قُلْ يَاأَهْلَ الْكِتَابِ تَعَالَوْاْإِلَى كَلِمَهٍ سَوَاءِ بَيْنَنَا وَبَيْنَكُمْ

أَلاَّ نَعْبُدَإِلاَّ اللّهَ وَلاَ نُشْرِكَ بِهِ شَيْئاً

وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللّهِ فإِن تَوَلَّوْاْ

فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ

Say: ` O' People of the Book! come to a ward common between us and you, that " .۶۴ we worship none but Allah, and that we associate not anything with Him, and (that) .' some of us do not take any others for lords other than Allah

:And if they turn back, then say

".' Bear witness that we are Muslims `

Commentary: verse ۶۴

.An Invitation to Unification

In the former verses, the direction of invitation was towards Islam with its all specialities. But, in this verse, the aim is an invitation to the common points between Islam and other creeds of the People of the Book. It addresses the Prophet (p.b.u.h.) :and states

Say: ` O' People of the Book! come to a ward common between us and you, that we " worship none but Allah, and that we associate not anything with Him, and (that) some "... .' of us do not take any others for lords other than Allah

By this method of reasoning, it teaches us that if there are some people who are not willing to cooperate with us in all holy aspects, we may try to attract their cooperation .at least in common aims and utilize it as a base for the progression of our holy affairs

:Then, at the end of the verse, it say

".' And if they turn back, then say: ` Bear witness that we are Muslims ..."

That is, after this logical invitation to the common points of

:theism, when they still reject the Truth, tell them

We totally submit to Allah but you do not. And, therefore, your distance from the Truth will not have the least effect on our selves and we will keep and continue our way, viz. the path of Islam. So, we worship Allah alone, and only His Laws we follow. And, there .will be no human worshipping, of any kind, among us

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Section ۷: Invitation to unity

Point

Invitation to the followers of the Book to Unity of Allah as

a common basis of Faith

۶۵ يَاأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِى إِءِبْرَ هِيمَ وَمَآ أُنزِلَتِ

التَّوْرَاةُ وَالْاءِنجِيلُ إِءِلاَّ مِن بَعْدِهِ

أَفَلاَ تَعْقِلُونَ

O' People of the Book! Why do you dispute about Abraham when the Torah was " .۶۵ ? not sent down, neither the Evangel, but after him

" ? Have you then no sense

Commentary: verse ۶۵

Both Jewish people and Christian people considered Abraham exclusively theirs. :These kinds of statements were so current that the Qur'ān says

(Abraham was neither (a) Jew nor (a) Christian… " (۱) "

Hence this verse, to refer to the absurdity of their claim, addresses them both and says how do you know Abraham (a.s.) the follower of the Torah and the Evangel while he lived before those two Books. Surely, the Book which was not revealed had not any follower. So, do you not contemplate at least thus far that your speech be adapted to ? the history

O' People of the Book! Why do you dispute about Abraham when the Torah was not " ? sent down, neither the Evangel, but after him

" ? Have you then no sense

****

Sura Al-i-Imran, No. ۳, verse ۶۷ ۱ -۱

۶۶ هاأَنتُمْ هَؤُلاَءِ حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلْمٌ

فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ

وَاللَّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Ha, you are those who disputed about that of which you had knowledge; why " .۶۶ then do you dispute about that of which you have no knowledge ? Surely Allah knows, ".and you know not

Commentary: verse ۶۶

This verse is both a reminder and a warning to the People of the Book. It tells them that they raised objections and asked some unappropriate questions upon what they knew. For instance at that time, they observed the natural life of Jesus (a.s.) with their own eyes, and saw his material needs: his need to food, his need to clothing, and his .need to residence, yet they disputed about him

Some of them called him (a.s.) a liar and some others considered him Son of God! Or, they disputed about Muhammad (p.b.u.h.) whose tokens were clearly cited in the (Torah and Evangel and they were known to them. (۱

When you can not find a definite point and dispute upon what you know, why do you refer to a phenomenon that you have not knowledge about it and, for example, you ? (.seek for the religion of Abraham (a.s

Ha, you are those who disputed about that of which you had knowledge; why then " "... ? do you dispute about that of which you have no knowledge

This is because Allah knows everything but you do not. (Then you should learn it from (.the concerned ones, viz. from the Prophet (p.b.u.h.) and his book

".Surely Allah knows, and you know not ..."

Majma`-ul-Bayān, vol. ٢, p. ۴۵٧ Tafsir-ul-Qutubi ١ -١

۷۶ مَا كَانَ إِبْرَ هِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Abraham was neither (a) Jew nor (a) Christian but he was an upright Muslim, and " .۶۷ ".he was not (one) of polytheists

Commentary: verse ۶۷

The Arabic term /ḥanafa/ means: ` tending to the Truth ', while its opposite Arabic ? term is /janafa/ which means: ` deviation or swerving to falsehood

The term / ḥanīf / is applied for a person who is on the path of Truth. But this very word was one of the perverted words which the idolators used to employ about themselves. Therefore, the pagans were also called /ḥunafā/ which is the plural form .of this word

With the occurrence of the term /musliman/ `a muslim' in this verse and beside the term /ḥanīfan/, the Qur'ān has purified both Abraham, from the dirt of polytheism, and .this holy word from the misusers

Abraham was neither (a) Jew nor (a) Christian but he was an upright Muslim, and he " ".was not (one) of polytheists

****

۶۸ إِنَّ أَوْلَى النَّاسِ بِإِبْرَ هِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِىُّ

وَالَّذِينَ ءَامَنُواْ وَاللَّهُ وَلِىُّ الْمُؤْمِنِينَ

Verily the nearest people to Abraham are those who follow him and this Prophet " .۶۸ ".and those who believe, and Allah is the Guardian of the believers

Commentary: verse ۶۸

It is realized from this verse that the theological relationships are higher and fixer than the family relationships. Those who have the same belief, the same line, and the same goal, are closer to each other than those who are apparently relatives but are .aloof from each other from the point of idea and belief

An evidence for this meaning is found in the tradition of Imam Sādiq (a.s.) who in a statement told `Umar-ibn-Yazīd: " By Allah! You are from among the family of (Muhammad (p.b.u.h.)", and then he (a.s.) recited the above verse.(۱

:Again, the holy Prophet (p.b.u.h.) said about Salmān

(Salmān is from us, Ahlul-Bayt."(۲ "

:Explanations

The essential relationship between people and their leader is a theological . ۱ .relationship. It is not a tribal or linguiform, or regional, or racial ralationship

The standard of being nigh to the Prophets, in general, is the obedience that one .۲ .proves of them

The Prophet of Islam (pv.b.u.h.) and Muslims are alongside the same line with .۳ .Abraham (a.s.) and they have the same purpose and the same aim

There is a tradition from Amir-ul-Mu'mineen (a.s.) cited in .۴

Majma`-ul-Bayān, vol. ۲, p. ۴۵۸ ۱ -۱

Bihar-ul-Anwār, vol. ۲۲, p. ۳۲۶ ۲ -۲

:Majma`-ul-Bayān which says

Verily the lover of Muhammad is the person who obeys Allah although the "

,one is far from him (p.b.u.h.) from the point of relationship. And, verily

the enemy of Muhammad is the person who disobeys Allah, although the one is a near (relative of him."(۱

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p: ۱۸۱

Majma`-ul-Bayān, vol. ۲, p. ۴۵۸ ۱ -۱

۶۹ وَدَّت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ

وَمَا يُضِلُّونَ إِلاَّ أَنفُسَهُمْ

وَمَا يَشْعُرُونَ

A group among the people of the Book desire to make you go astray, while they " .۶۹ make not astray but themselves, and they are not aware.

Commentary: verse ۶۹

The Arabic term /tā'ifah/ is derived from /tawāf/ and is applied for a group or a community who, in order to be safe from the danger of savage animals and robbers, decamp tribally both in summer and in winter to continue their lives.

The feature of cultural attack and ideaological plots are dealt with in this verse and the following three verses. In this verse, it informs of ideological grudges. In the next verse the Qurān informs of obtinacy and infidelity. The seventy first verse of the current sura speaks about the style of neglecting aright, overlooking justice, and intentional concealment.

Verse seventy second informs of a technical cultural attack arised from inner denial and objecting the existence of weakness and instability among some groups of people.

Explanations:

۱- Knowing the enemy and his wants is necessary for being safe from the probable harms.

۲- Those who try to pervert others may commit the sin of deceit, hypocrisy, rancour accusation, and plot.

"... While they make not astray but themselves, and they are not aware."

۳- One of the aims of the enemies of Islam is planning for the creation of moral and ideological deviation amongst Muslims.

۴- In Judgements, do not forget justice and equity.

p: ۱۸۲

" A group among the people of the Book desire to make you go astray, ... "

۵. The danger of ideological and cultural attacks are the most important dangers which need an earnest awareness.

۶. Do not trust in the hypocritical expressions of the opponents.

They heartily desire your aberration.

****

۷۰ یاأَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ

O' People of the Book! Why do you disbelieve in the Signs of Allah while you bear " .۷۰
" ? (witness (to their truth

Commentary: verse ۷۰

This verse, maybe, hints to the glad news that the people of the Book had studied in the Torah and the Evangel about Hadrat Muhammad (p.b.u.h.). They did know the Prophet of Islam (p.b.u.h.) as they knew their own children. But, they denied all those divine tokens in order to keep their social situation and protect their material :interests. So, the Qur'ān says

O' People of the Book! Why do you disbelieve in the Signs of Allah while you bear "
" ? (witness (to their truth

****

p: ۱۸۴

۷۱ یاأَهْلَ الْکِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ

وَتَکْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ

O' People of the Book! Why do you confound the Truth with falsehood " .۷۱

" ? (and hide the Truth while you know (it

Commentary: verse ۷۱

Many of the distorters, under the name of Islamicists, orientalists, historians, and tourists, interfered in books, places, times, and human beings and distorted them. They worked on encyclopedias with the title of researchers and illustrated such a feature for Islam that when the seekers of Islam study them feel the circumstance so .inconvenient that they do not even think of believing in it either

O' People of the Book! Why do you confound the Truth with falsehood and hide the " " ? (Truth while you know (it

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Section ۸: Attempts to discredit Islam

Point

۷۲ وَقَالَت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُواْ بِالَّذِى أُنزِلَ

عَلَى الَّذِينَ ءَامَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ ءَاخِرَهُ

لَعَلَّهُمْ يَرْجِعُونَ

And a group of the People of the Book said: ` Believe in what has been sent down " .۷۲
to those who believe, at the opening of the day, and disbelieve at the end of it,
".(perhaps (by this divice) they return (from Islam

Commentary: verse ۷۲

Point

.In the explanation of the occasion of revelation of this verse, it is said as follows

Once at the time of the Prophet (p.b.u.h.), twelve scholars from Jewish people, in order to create a state of agitation and doubtfulness among the Muslim believers, decided to come to meet Prophet Muhammad (p.b.u.h.) in the morning and express their belief in Islam, but on the same day in the evening they would turn their backs to Islam and say that they met Muhammad (p.b.u.h.) but he was not the same as the Torah and .Evangel had explained

By this skilful plan, they wanted to show off the common people that if Islam were a good creed and the former religions confirmed it, the scholars of the People of the Book would not desist from it. Applying this manner, they could create both doubtfulness among Muslims and prevent other Jews to embrace Islam. But, by :revealing this verse, the Lord made their plan manifest to all, saying

And a group of the People of the Book said: ` Believe in what has been sent down to " those who believe, at the opening of the day, and disbelieve at the end of it, perhaps ".((by this divice) they return (from Islam

:Explanations

It is possible that sometimes some individuals penetrate into the lines of Muslims .۱ .and stab from behind, so we ought to be aware

.Muslims must not be simple-minded and credulous .۲

We must set our faith so firm that the return of several individuals does not affect .۳ .our hearts

In the foreign policy, the motive of holding communication, or ceasing it, is often to .۴ .bring some special conditions both inside and outside the country

It usually happens that, in sensitive stages, Allah divulges the secrets and plans of .۵ .His enemies

****

۷۳ وَلاَ تُؤْمِنُواْ إِلاَّ لِمَن تَبِعَ دِينَكُمْ

قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ

أَن يُؤْتَى أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِندَ رَبِّكُمْ

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ

.And do not believe save in one who follows your religion " .۷۳

say: " Verily the (true) guidance is Allah's guidance that a person may be given the like ;of what you have been given

.' or they would dispute with you in the presence of your Lord

.Say: ` Verily grace is in the hand of Allah

" .'He endows it with whom He pleases, and Allah is All-Embracing, All-Knowing

Commentary: verse ۷۳

The People of the Book had some recommendations to enjoin each other. Their first :recommendation was

"... .And do not believe save in one who follows your religion "

:The Divine revelation tells the Prophet (p.b.u.h.) that in answer to them

"... .say: " Verily the true guidance is Allah's guidance ..."

That is, the true guidance is not confined to your religion, therefore, your prejudice is .in vain

:Their second recommendation was that: never believe

"...;that a person may be given the like of what you have been given ..."

.Hence, the prophethood must be in the Children of Israel, not amongst Arab

"...' or they would dispute with you in the presence of your Lord ..."

.So, you have the best logic and never believe that it be with others

:Then, the Lord addresses the Prophet (p.b.u.h.) thus

"... ,Say: ` Verily grace is in the hand of Allah, He endows it with whom He pleases "

.And it is not confined to any race or a particular sect

".'and Allah is All-Embracing, All-knowing ..."

:Explanations

.In their plots, the enemies of Islam recommend to concealment .۱

.They also have no trust to any one other than themselves

.The grace of Allah is not restricted to a particular group .۲

.Prejudice is forbidden .۳

****

۷۴ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

He specializes for His mercy whom He pleases, and Allah is the Lord of Mighty " .۷۴
".Grace

Commentary: verse ۷۴

To consider that Allah endows His grace and mercy to no sect like that which He gave to the Jewish sect, is not more than a mere imagination. Allah knows well to whom He gives the charge of prophethood. He chooses the most efficient person among his servants and bestows His special grace upon him, because Allah's Grace is vast and .His Wisdom is the elector

He specializes for His mercy whom He pleases, and Allah is "

".the Lord of Mighty Grace

****

۷۵ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ

وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ

إِلَّا مَادُمْتَ عَلَيْهِ قَائِمًا ذَ لِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِى الْأُمِّيِّينَ

سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ

وَهُمْ يَعْلَمُونَ

۷۵. "And among the People of the Book is he who, if you entrust him with a heap of wealth, he will return it to you;

and among them is he who, if you entrust him with a dinar,

he will not return it to you unless you keep standing firmly upon him (demanding it). This is because they say:

`There is not any responsibility upon us for the gentile, and they tell a lie against Allah while they know (it)."

Commentary: verse ۷۵

The moral values usually resist. Honesty is always good and treachery, to any one, is always disgraceful.

"And among the People of the Book is he who, if you entrust him with a heap of wealth, he will return it to you;

The justification of sin is graver than the sin itself.

"...and among them is he who, if you entrust him with a dinar, he will not return it to you unless you keep standing firmly upon him (demanding it). This is because they say:

`There is not any responsibility upon us for the gentile, ..."

They devoured the wealth of people unlawfully and said Allah was content with it.

" .(and they tell a lie against Allah while they know (it ..."

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p: ۱۹۱

۷۶ بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Yes, whoever fulfils his promise and guards (against evil) then, verily Allah loves " .۷۶ ".the pious ones

Commentary: verse ۷۶

.The command in this verse is: to stand firm and be steadfast before wrong ideas

By the way, to keep one's word and fulfil the promise with virtue is the main cause to .call the love of Allah, not only being the People of the Book with a bare pretension

Yes, whoever fulfils his promise and guards (against evil) then, verily Allah loves the " ".pious ones

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۷۷ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُوْلَئِکَ

لَا خَلَاقَ لَهُمْ فِی الْآخِرَهِ وَلَا يُکَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ

إِلَيْهِمْ يَوْمَ الْقِيَامَهِ وَلَا يُزَکِّيهِمْ

وَلَهُمْ عَذَابٌ أَلِيمٌ

۷۷. "Verily those who sell Allah's covenant, and their oaths, for a little price, these! there will be no share for them in the Hereafter, and Allah will not speak to them, nor will He look towards them on the Day of Resurrection, nor will He make them grow (by purifying of sin), and they will have a painful chastisement."

Commentary: verse ۷۷

Allah threatens, of course, those who breach their promise to following five kinds of divine wrath and deprivation from the grace of Allah.

۱. The lack of any merit in the Hereafter.

۲. The deprivation from the speech of Allah.

۳. The deprivation from the grace of Allah.

۴. The deprivation of purity from sin.

۵. To be involved in the painful punishment of Allah.

"Verily those who sell Allah's covenant, and their oaths, for a little price, these! there will be no share for them in the Hereafter, and Allah will not speak to them, nor will He look towards them on the Day of Resurrection, nor will He make them grow (by purifying of sin), and they will have a painful chastisement."

In the Islamic literature, it is narrated that the Messenger of Allah (p.b.u.h.) has said:

"The person who does not observe trustworthiness, is faithless; and the person who does not fulfil his promise, has no religion. (۱)

Maraqi, Commentary, vol. ۳, p. ۱۹۲ ۱ -۱

۷۸ وإِنَّ مِنْهُمْ لَفَرِيقًا

يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ

وَمَا هُوَ مِنَ الْكِتَابِ

وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ

وَهُمْ يَعْلَمُونَ

۷۸. " And verily among them is a group who twist their tongues with the Book that you may suppose it to be from the Book, but it is not from the Book; and they say: `It is from Allah', while it is not from Allah; and they speak falsehood against Allah and they (it) know."

Occasion of Revelation:

This verse was also revealed about a group of the Jewish scholars who used to write with their own hands some things against what was found in the Torah about the characteristics of the Messenger of Islam (p.b.u.h.) and said that it was from the Lord. They perverted the facts of the Torah with their speech.

Commentary: verse ۷۸

In this verse, again, the words are about some other wrong actions of a group of scholars of the People of the Book. It says:

" And verily among them is a group who twist their tongues with the Book that you may suppose it to be from the Book, but it is not from the Book;

They did not suffice to that action either, but they explicitly said that it was from the side of the Lord:

" ... and they say: `It is from Allah', while it is not from Allah ...; "

Then, the Qur'ān emphasizes that this action was not done because of their mistake, .but they knowingly told a lie about Allah

".(and they speak falsehood against Allah and they know (it ..."

By the way, from this verse and its previous verses, the great danger of the deluded .scholars for a community and a nation is made clear

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۷۹ مَا كَانَ لِبَشَرٍ أَن

يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ

عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَكِن كُونُواْ رَبَّانِيِّينَ بِمَا كُنتُمْ

تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ

It is not for a human being that Allah should give him the Book, the judgement " .۷۹ :and prophethood, then he should say to people

:(Be my servants rather than Allah's '; but rather, (he would say `

Be godly because of your constant teaching the Book and your constant studying (it ` ".(yourselves

:Occasion of Revetation

Upon the occasion of the revelation of this verse and the following one, it is cited that once a person came to the Prophet of Islam (p.b.u.h.) and said that people greeted him (p.b.u.h.) as they did unto others, while they thought that kind of ordinary greeting .was not enough for them to respect him

The man asked the Prophet (p.b.u.h.) to allow people honour him (p.b.u.h.) somehow .privileged, and, for example, prostrate before him

The Prophet (p.b.u.h.) said that prostration was not authorized before anybody other than Allah. So, they would respect their prophet only as a human being, but they ought .to know his due and follow him

Commentary: verse ۷۹

Explanation: Nullification of the thoughts of the people of the book

This verse continues stating to nullify and improve the vain thoughts of a group of the People of the Book. It specially reminds the Christians that never Jesus (a.s.) claimed divinity. It also clearly responds the request of those who wanted to repeat those kind

:of claims about the Prophet of Islam (p.b.u.h.). It says

,It is not for a human being that Allah should give him the Book "

p: ۱۹۶

:the judgement and prophethood, then he should say to people

"... ;' Be my servants rather than Allah's `

Neither the Prophet of Islam (p.b.u.h.) nor either of other prophets is rightful to say such a statement. Therefore, the qualities of this kind attributed to prophets were totally made and finished by some unaware persons who had been far from the .prophets' trainings

:Then, it adds

but rather, (he would say): ` Be godly because of your constant teaching the Book ..." ".(and your constant studying (it yourselves

Yes, the Messengers of Allah never exceeded the limits of servitude and worship and .they were always humble before Allah more than that others were

It is understood from the aforementioned sentence that the aims of prophets were not only to educate individuals but also to train some godly, virtuous and learned scholars among the societies who could enlighten their environments with their .knowledge

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٨٠ وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُواْ الْمَلَئكَهَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُم بِالْكَفْرِ بَعْدَ إِءِذْ أَنتُم مُّسْلِمُونَ

٨٠. " And neither would he enjoin you that you should take the angels and the prophets for lords. What! Would he enjoin you with infidelity after you have been Muslims ? "

Commentary: verse ٨٠

This verse is a complementary meaning to what was said in the previous verse. It indicates that prophets did not invite people to their worship, nor invited them to worship angels nor other prophets. It says:

" And neither would he enjoin you that you should take the angels and the prophets for lords. …"

This sentence, on one side, is a reply to the Arab pagans who considered the angels as the daughters of God and believed a kind of divinity for them, while they introduced themselves among the followers of the religion of Abraham.

On the other side, it is a respond to Sabians who counted themselves the followers of John, but promoted the rank of the angels to the extent of worship.

It is also an answer to the Jews and the Christians who introduced Ezra and Jesus the son of God.

And, at the end of the verse, the Qur'ān says:

"… What! Would he enjoin you with infidelity after you have been Muslims ? "

That is, how is it possible that there comes a prophet and begins inviting people to Faith and monotheism, but afterward he leads them to the path of polytheism ?

By the way, the verse implies the immaculateness of prophets and that they did not swerve from the path towards the obedience of Allah.

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Section ۹, Previous Scriptures confirms Islam

Point

p: ۱۹۸

٨١ وإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا ءَاتَيْتُكَم مِّن

كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَ لِكُمْ إِصْرِى

قَالُواْ أَقْرَرْنَا

قَالَ فَاشْهَدُواْ وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ

٨١. " And (remember) when Allah took the pledge of the prophets (saying): `Since I have given you of Book and wisdom then there comes to you a Messenger, confirming that which is with you, you must believe in him, and you must help him '. He said: ` Do you affirm and accept My compact in this (matter) ? ' They said: ` We affirm ', He said:

` Then bear witness and I am also with you among the witnesses '."

Commentary: verse ٨١

The Holy Pledge!

Following the previous verses that denoted to the existence of the clear tokens of the Prophet of Islam (p.b.u.h.) in the Books of the former prophets, this verse points to a general principal concerning the subject. It says:

" And (remember) when Allah took the pledge of the prophets (saying): `Since I have given you of Book and wisdom then there comes to you a Messenger, confirming that which is with you, you must believe in him, and you must help him ' ..."

In the verses of the Qur'ān the unity of the Messengers of Allah repeatedly have been pointed out; and this verse is one of its clear examples.

Then, for an emphasis, the Qurān says:

"... He said: ` Do you affirm and accept My compact in this (matter) ? ' They said: ` We affirm ', He said:

".' Then bear witness and I am also with you among the witnesses `

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p: ١٩٩

۸۲ فَمَن تَوَلَّی بَعْدَ ذَ لِکَ فَأُوْلئِکَ هُمُ الْفَاسِقُونَ

".Then whoever turns back after that, these are they that are the transgressors " .۸۲

Commentary:privilege۸۲

In this verse, the Qur'ān threateningly reproaches the breachers of promise and says that, after these firm pledges and emphasized promises, if any one disobeys and turns one's back to a godly prophet, like the Prophet of Islam (p.b.u.h.), the glad tidings of whose advent accompanied with his specialities have been mentioned in the former Divine Books, and does not believe, the one is a transgressor, ie. out of the .(.circule of the obedience of Allah (s.w.t

Then whoever then turns back after that, these are they that are the " ".transgressors

And, we know that Allah (s.w.t) does not guide such fanatic and pertinacious (transgressors, as the Qur'ān in Sura at-Taubah, No. ۹, verse ۸۰ remarks. (۱

So, those who are not guided by the Lord will have a painful fate with the divine .punishment of the Fire of Hell

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"The verse continue saying"... and Allah does not guide the transgressing people ۱ -۱

٨٣ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِى السَّمَاوَاتِ وَالْأَرْضِ

طَوْعًا وَكَرْهًا وإِلَيْهِ يُرْجَعُونَ

٨٣. " Is it then other than the religion of Allah that they seek (to follow) ?

And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and unto Him they shall be returned."

Commentary: verse ٨٣

All the creatures existing in the skies and the earth submit to Allah.

All people should submit to Him, too. If some people hide this submission in the ordinary conditions, when they confront with a serious danger, they helplessly turn their hearts to Him.

Some people willingly submit to Him in the ordinary situations, while the totality of people have to submit at the case they feel danger.

Every particle in the world, any atom or sell that exist, as well as created things, all in all, follow the same rule that Allah has assigned upon them, and He is able to change it at any moment.

" Is it then other than the religion of Allah that they seek (to follow) ?

And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and unto Him they shall be returned."

Explanations:

١. The existing world submits to Him, then why do we not submit ?

When all the creatures of the world bow before Him, why do we not surrender ?

"... And to Him submits whoever is in the heavens and the earth, ... "

٢. The Final fate of ours is going unto Him, then why do we not turn to Him from the

? beginning

".and unto Him they shall be returned ..."

۸۴ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا

وَمَا أُنزِلَ عَلَى إِبْرَٰهِيمَ وإِسْمَاعِيلَ وإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطِ

وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِن رَّبِّهِمْ

لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

وَنَحْنُ لَهُ مُسْلِمُونَ

Say: ` We believe in Allah and in what has been sent down to us, and what was " .۸۴
,sent down to Abraham and, Ishmael, Isaac

Jacob and the Tribes, and in what was given to Moses and Jesus and to the prophets .from their Lord

.We make no difference between any of them

".'And to Him do we submit

Commentary: verse ۸۴

Similar to Sura Al-Baqarah, No. ۲, verse ۱۳۶, that Allah took pledge from the former prophets to believe in their following prophet, and to introduce him and help him, this ,verse denotes that the following prophet

:too, believes in all the former Divine Books recidivously. It says

,Say: ` We believe in Allah and in what has been sent down to us "

and what was sent down to Abraham and, Ishmael, Isaac, Jacob and the Tribes, and .in what was given to Moses and Jesus and to the prophets from their Lord

.We make no difference between any of them

".'And to Him do we submit

The purpose of the Qur'ānic term /asbāt /, mentioned in the verse, is those seven

.tribes from the Children of Israel among whom there were some prophets

p: ۲۰۲

:Explanations

.We should not ignore the services of others .۱

.All prophets had the same aim .۲

Religion and the guidance of Allah have been accompanied with the life of man all .۳ the times. Prophets are like the teachers of different classes who, as links of a chain, .have been commissioned to guide human beings

The preference of some prophets to some others of them is never a barrier for our .۴ .general belief in them

"... ,we make no difference between any of them ..."

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۸۵ وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا

فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى الْآخِرَهِ مِنَ الْخَ-سِرِينَ

And whoever follows any religion other than Islam, it will never be accepted from " .۸۵ ".him, and, in the Hereafter, he will be among the losers

Commentary: verse ۸۵

In the previous verses, the feature of leadership and the theology of Islam was :illustrated. Its general principles are as follows

All the former prophets have been taken pledge to believe in their following .۱ .prophet

The whole existing world submits to Allah, and no religion can be accepted except .۲ .the religion of Allah

.The followers of Islam believe in all prophets of Allah and the Divine Books .۳

This is the feature of the religion of Islam and its convictions. Now, the Qur'ān explicitly announces that whoever accepts besides than that it will not be accepted .from him

And whoever follows any religion other than Islam, it will never be accepted from " ".him, and, in the Hereafter, he will be among the losers

****

۸۶ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَانِهِمْ وَشَهِدُواْ

أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ

وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ

How shall Allah guide a people who have disbelieved after their belief and (after) " .۸۶
? bearing witness that the Messenger is true, and clear proofs had come unto them

".And Allah guides not the unjust people

Occasion of Revelation

At the advent of Islam, one of the Helpers (the Muslims in Medina) murdered a sinless person. Being afraid of the punishment, he apostatized and escaped to Mecca, while eleven persons of his companions, who had embraced Islam, apostatized, too. When he arrived in Mecca, he repented of his action seriously. Then, he sent one of his relatives to Medina to ask the Prophet (p.b.u.h.) whether there was any way for him to .return

The verse was revealed and announced the acceptance of his repentance under .some special conditions

Commentary: verse ۸۶

In the former verses, the speech was about the religion of Islam as a godly acceptable religion. Here, the verse speaks about the persons who have accepted Islam and, afterward they have returned from it. These persons are called .'`apostates

:It says

How shall Allah guide a people who have disbelieved after their belief and (after) " bearing witness that the Messenger is true, and clear proofs had come unto them ? ".And Allah guides not the unjust people

.Why does Allah not guide such people ? The reason of it is evident

They have known the Prophet (p.b.u.h.) through many clear signs and

.tokens and, thereafter, they have testified to his prophethood

Therefore, by returning from Islam to infidelity, they are, indeed, unjust and transgrossive. So, the one who intentionally transgresses is not eligible for the .guidance of Allah. Such a person has spoilt the aspects of guidance in his self

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۸۷ أَوْلَئِکَ

جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَهَ اللَّهِ وَالْمَلَئِکَهِ وَالنَّاسِ أَجْمَعِينَ

As for) those, their recompense is that upon them is the curse of Allah, the angels) " .۸۷
".and mankind altogether

Commentary: verse ۸۷

In this verse, the retribution of such people, who after knowing the Truth return from it, is stated. Now, it indicates that this retribution is the curse of Allah and of the angels .and of the people altogether

As for) those, their recompense is that upon them is the curse of Allah, the angels) "
".and mankind altogether

The Arabic term /la`n /(curse) means to reject and to desert because of wrath or hatred. Thus, the curse of the Lord is the very deserting some one from His grace. And, the curse of angels and people, is either their spiritual wrath and abhorrence, or .a calling on God to deprive a person from His Mercy

These people, in fact, have sunk in corruption and sin, so that they are abhorred by all .intelligent figures of the world, irrespective of human beings and angels

****

۸۸ خَالِدِينَ فِيهَا لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ

۸۸. " They will abide therein. Their chastisement will not be lightened, nor will they be respited."

Commentary: verse ۸۸

In this verse, it is added that: not only they are involved in the general curse of all but also they will remain in it forever. In fact, they are similar to Satan who was involved in eternal curse.

Surely, the result of it is that such group of infidels will abide in a painful unreducible chastisement forever, while they will not be respited, either.

" They will abide therein. Their chastisement will not be lightened, nor will they be respited."

****

٨٩ إِلاَّ الَّذِينَ تَابُواْ مِنم بَعْدِ ذَ لِکَ وَأَصْلَحُواْ فإِنَّ اللَّهَ

غَفُورٌ رَّحِيمٌ

Except those who repent after that and amend, then verily Allah is Forgiving, " .٨٩
".Merciful

Commentary: verse ٨٩

This verse opens the way of returning to such people to pave it if they wish. It lets them repent, because the aim of the Qur'ān, thoroughly, is improvement and training. :It says

Except those who repent after that and amend, then verily Allah is Forgiving, "
".Merciful

It is understood from this meaning that corruption creates loss in one's Faith so that the one, after repenting, should renew his Faith in a manner that this defect be wiped .out

****

۹۰ إِنَّ الَّذِينَ كَفَرُواْ بَعْدَإِيمانِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ

تَوْبَتُهُمْ وَأُوْلَئكَ هُمُ الضَّالُّونَ

۹۰. " Verily those who disbelieve after their belief, then increase in infidelity; their repentance will never be accepted; and these are they who are astray."

Occasion of Revelation:

Some commentators have said that this verse was revealed about a group of the People of the Book who had believed in the Prophet of Islam (p.b.u.h.) before his advent, but when he was appointed to prophethood they disbelieved in him.

Commentary: verse ۹۰

A Vain Repentance

In the previous verse, the statement was about those who regreted from their deviated path sincerely and repented truly and, consequently,

their repentance was accepted. But, in this verse, the speech is about those whose repentance is not accepted. It says:

" Verily those who disbelieve after their belief,

then increase in infidelity;

their repentance will never be accepted; and these are they who are astray."

The repentance of these people is extrinsic, because when they see the triumph of the advocators of Truth, helplessly express their apparent regretfulness and repentance. Thus, it is natural that such a repentance can not be accepted.

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٩١ إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ

فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِلْءُ الأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

أُوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّـصِرِينَ

Verily those who disbelieve and die while they are disbelievers, there will never " .٩١ be accepted from any one of them the whole earth full of gold, if he should offer it in ransom. These are they who will have a painful punishment and they will have no ".helpers

Commentary: verse ٩١

Following to the statement of the invalid repentances hinted out in the previous verse, :here, in this verse, the words are about the invalidity of some ransoms, where it says

Verily those who disbelieve and die while they are disbelievers, there will never be " accepted from any one of them the whole earth full of gold, if he should offer it in "... ,ransom

.It is clear that infidelity wastes all the good deeds that a person does

If the one could fill the earth with gold and gave all of them as charity in the way of Allah, it would not be accepted from him. And, the case, of course, will certainly be the .same in the Hereafter

:At the end of the verse, the Holy Qur'ān refers to another point, saying

".these are they who will have a painful punishment and they will have no helpers..."

That is, on the Day of Judgement, not only ransom or charity will have no advantage for them, but also the intercession of the intercessors does not extend over them. It is because intercession has some conditions among which is having belief in Allah. .Besides that, in principal, intercession is done by the leave of Allah

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The ends of parts۳

THIS IS THE END OF PART ۳

p: ۲۱۲

PART ۴, Section ۱۰: Everliving Testimony to the Truth of Islam

Point

Attaining to goodness demands sacrifice Main features of

Abraham's religion from the basis of Islam The first house of blessings

.and guidance to the worlds

۹۲ لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْمِن شىْ ءٍ

فإِنَّ اللَّهَ بِهِ عَلِيمٌ

۹۲. " You will never attain righteousness unless you spend out of what you love; and whatever thing you spend, surely Allah is well aware of it. "

Commentary: verse ۹۲

righteousness and its branches

:In this verse, the Qur'ān points to one of the signs of Faith in a believer. It says

" You will never attain righteousness unless you spend out of what you love;... "

The Arabic Term /birr/ has a vast meaning which covers all good deeds irrespective of belief and pious deeds. As it is understood from Sura Al-Baqarah, No. ۲, verse ۱۷۷, belief in Allah, belief in the Resurrection Day, belief in prophets, helping the indigent, prayer and fasting, to fulfil the promise, and to be steadfast in confronting with problems and adventures, all in all, are counted the branches of righteousness.

.Therefore, to attain the rank of righteousness needs many qualities

One of those qualities is spending out from the possessions that are loved by that person. This kind of giving charity is a standard for measuring the Faith and personality of the person.

:To attract the attention of the givers of charity, at the end of the verse, it says

".and whatever thing you spend, surely Allah is well aware of it ... "

p: ٢١٣

:The Believers and Giving Charity

Abū-Ṭalḥah Anṣārī had the largest number of date trees in Medina when his garden .١ was his most beloved thing for him. This garden was located in front of the Prophet's Mosque wherein there was a spring with wholesome water. Sometimes the Prophet (p.b.u.h.) entered that garden and drunk water from the spring. The garden was so beautiful and splendid with a great income that people commonly spoke well of it. When the above verse was sent down, Abū-Ṭalḥah went to the Prophet (p.b.u.h.) and said: " The most beloved things with me is this garden. I want to give it in charity in the ".way of Allah

The holy Prophet (p.b.u.h.) said: " Well done! this is a wealth which will be of profit for ".you

Then the Messenger of Allah (p.b.u.h.) continued saying: " We have accepted it from you but we return it back to you in order that you give it to your own relatives as alms. (" He accepted it and divided the garden among them willingly. (١

When Hadrat Fātimah Zahrā (a.s.) was going to go to her husband's house at her .٢ wedding night, a beggar asked her for a worn out dress. She (a.s.), remembering the (above verse, gave in charity the same new dress which was for her wedding. (٢

Once it happened that a guest came to Abūthar Qafārī. Then he told the guest since .٣ he was busy at that time and he had some camels, then the guest would go out and bring him the best of them. So he went and came back with a thin camel. Then Abūthar told him that he was not faithful to him with that camel. The guest replied that he found the best camel, but he thought of the future day he would need it. Then Abūthar said: " Verily my needy day to it will be the day I will be put inside my grave, since Allah says: ` You will never attain righteousness unless you spend out of what (you love; '."(٣

Once it happened that `Abdullah-ibn Ja`far, a rather rich but gracious Muslim, .۴ entered a palm-plantation where a black slave was

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۱- ۱ Sahih-Bukhari, vol. ۴, p. ۳۹۵, Kitabul- Wasaya, ۶۲۳, Beirut Edition, Darul-Qalam, ۱۹۸۷

۲- ۲ Nuzhat-ul-Majalis, vol. ۴, p. ۲۲۶

۳- ۳ Majma`-ul-Bayān, vol. ۲, p. ۴۷۴

working. At the time of food, a dog came inside the garden and approached the slave. Then he threw a loaf of bread for the dog, and it ate it. After that the slave threw the second and the third loaves of bread for the dog one after another, and it ate both of .them, too

Abdullah, standing looking at the slave, asked him how much his everyday food was,` ".and the slave answered: " That which you saw

Abdullah said: " Why did you donate (the whole your food) to this dog ? " The slave` replied that the dog was not from that region and had come from a distanced place .while it was hungry, so he (the slave) did not like to return it

Abdullah said that the slave was more gracious than him. Then, he bought the palm-` plantation with all its equipments including the slave. He let him be free (not to be (slave any more) when he donated him all the garden and the equipments, too. (۱)

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p: ۲۱۵

Tafsir, Almanar, vol. ۳, p. ۳۷۶ ۱ -۱

٩٣ كُلَّ الطَّعَامِ كَانَ حِلاًّ لِّبَنِى إِسْرَ ءِيلَ إِلاَّ مَا حَرَّمَ

إِسْرَ ءِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاهُ قُلْ فَأْتُواْ

بِالتَّوْرَاهِ فَاتْلُوهَآ إِن كُنتُمْ صَ-دِقِينَ

٩٣. " Every food was lawful to the Children of Israel except what Israel (Jacob) had forbidden to himself before the Torah was sent down.

Say: ` Bring you hither then the Torah and read it,

if you are truthful'."

Commentary: verse ٩٣

It is cited in some commentary books that the Children of Israel raised objections to the Prophet of Islam (p.b.u.h.) that if his teachings were adopted to the teachings of the former prophets, such as Abraham, Moses, and Issac (a.s.), why he (p.b.u.h.) did not decree meat and milk of camel unlawful.

In answer to them, this verse was revealed saying that all kinds of food were lawful to the Israelites, but it was the Israel himself that made some of foods unlawful for himself.

" Every food was lawful to the Children of Israel except what Israel (Jacob) had forbidden to himself before the Torah was sent down.

Say: ` Bring you hither then the Torah and read it, if you are truthful'."

The reason for this treatment, as it has been mentioned in some authentic commentary books, is that whenever Israel consumed these kinds of food (meat of camel, for example), they were harmful for him and caused him to be physically unhealthy. Therefore, he avoided eating those sorts of food but the children of Israel thought that it was an eternal canonical prohibition. (١)

The Arabic term /ta`ām/ `food' is applied for something which is

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۱ - ۱ In Tafsir Nimunah, vol. ۳, p. ۶, it is cited that eating meat of camel caused his sciatic nerve to be moved and pain appeared in his feet.

tasteful for human beings. The Qur'ānic word /ḥill/ means: ` to be free from , or .' released from ', therefore /ta`ām-i-ḥalāl / is stated for ` the lawful edible things

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p: ۲۱۷

۹۴ فَمَنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ ذَ لِكَ

فَأُوْلَئِكَ هُمُ الظَّالِمُونَ

".So, whoever invents a lie against Allah after that, they are unjust " .۹۴

Commentary: verse ۹۴

In this verse, it says: now that they are not ready to bring the Torah and their false allegation unto Allah has been proved, they should know that, after this, those who invent a lie against Allah are unjust, because they know it and they commit such :wrong intentionally. It says

".So, whoever invents a lie against Allah after that, they are unjust "

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۹۵ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّهَإِبْرَ هِيمَ حَنِيفًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say: Allah has spoken the Truth, therefore follow the creed of Abraham, the " .۹۵
".upright (in faith) and he was not (one) of the polytheists

Commentary: verse ۹۵

The address, in this verse, is to the Prophet (p.b.u.h.), denoting that Allah is true and those false things had never been in the pure religion of Abraham (a.s.). Therefore, follow the religion of Abraham (a.s.) who was upright in faith and was not one of those .who associate partners to Allah

:It says

Say: Allah has spoken the Truth, therefore follow the creed of Abraham, the upright " ".(in faith) and he was not (one) of the polytheists

That is, now that you see I am truthful in my invitation, then follow my religion which is .the same as the pure religion of Abraham, the upright

He was never one of the polytheists. So, this idea that pagans of Arab consider .themselves as the followers of his creed is completely meaningless

!How far the distance between an idol-worshipper and an idol-breaker is

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۹۶ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِی بِبَكَّهَ مُبَارَكًا

وَهُدًی لِّلْعَالَمِینَ

Verily the first House (of worship) set up for mankind is the one at Bekkā (Mecca), " .۹۶ ".blessed and a guidance for the worlds

Commentary: verse ۹۶

One of the objections of the Children of Israel was that they said why Muslims had taken the Ka`bah as their Qiblah instead of Jerusalem which has been built ۱۵۰۰ years Before Christ by Solomon. This verse is an answer to them that the Ka`bah has existed from the beginning day and it is the first House, viz, its ancientness and its .date is further than any other places of worship

By the way, it is cited in Tafsīr-AlMīzān (vol. ۳, p. ۵۸۳, Persion version) that there are many traditions upon the expansion of the earth /daḥw-ul-`ard/,(۱) while there is no .scientific reason to oppose it and it does not differ from the verses of the Qur'ān

In Nahjul-Balāqah, sermon ۱۹۲, Imam Amīr-ul Mu'mineen Ali (a.s.) says: "... Allah, the Glorified, has tried all the people among those who came before, beginning with (Adam, upto the last ones in this world with stones (of Ka`bah)... "(۲

It is understood from this statement that the Ka`bah has existed from the time of .Adam (a.s.) and its background is further than any other worshipping place

In the Qur'ān and the traditions of Ahlul-Bayt (a.s.), the Ka`bah has been referred to :with different terms. Some of them are as follows

.The Ka`bah is the first House: Sura 'Āl-i-`Imrān, No. ۳, verse ۹۶ .۱

.Ka`bah, a maintenance for the people: Sura Al-Mā'idah, No ۵, verse ۹۷ .۲

The term /daḥw-ul-`ard/ means that the earth was expanded and extended from ۱ -۱

.beneath the Ka'bah

Nahjul-Balāqah, sermon ۱۹۲ ۲ -۲

.The Ka`bah, the ancient (free) House: Sura Al-Hajj, No. ۲۲, verse ۲۹ .۳

The Ka`bah, the House, a resort and a secure sanctuary for the people: Sura Al- .۴ .Baqarah, No. ۲, verse ۱۲۵

.The Ka`bah is a sign of Islam: Nahjul-Balāqah .۵

:Explanations

Ka`bah is the secret of the guidance of people, an inclusive guidance for all, since it .۱ is the Qiblah of all. It is similar to the Holy Qur'ān and the Prophet of Islam (p.b.u.h.) .that have been revealed and who have been appointed for all human kind

When Allah wills, the stones of Ka`bah will be blessed and will guide human beings. .۲ Besides that, looking at Ka`bah is counted worship, and, by His command, Abraham .and Ishmael (a.s.) become its particular servants

The Qur'ān, the Messenger and the Ka`bah are independent for they are specific to .۳ Allah. Neither is the Qurān made up and finished by any individual, nor the Prophet .pays the allegiance of any one, nor the Ka`bah belongs to a particular person

.Ka`bah is the first point in the earth .۴

.Ka`bah is the first House built for the worship of people .۵

The goodness and blessings of Ka`bah are not only for the believers, but they are .۶ .for all

Verily the first House (of worship) set up for mankind is the one at Bakkā (Mecca), " " .blessed and a guidance for the worlds

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۹۷ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَ هِيمَ

وَمَن دَخَلَهُ كَانَ ءَامِنًا

لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً

وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَلَمِينَ

Therein are clear signs, the standing place of Abraham, and whoever enters it is " .۹۷ ;secure

and pilgrimage to the House is a duty upon mankind for Allah, who can afford the journey to it; and anyone who disbelieves, then verily Allah is Self-sufficiently ".independent of the worlds

Commentary: verse ۹۷

An exhibition of Allah's power and signs

Mecca and Ka`bah is an exhibition of Allah's power and signs. Its history is full of memories and incidents, so that contemplating on them can be giving a lesson and serving as an admonition. In its structure, Abraham works as a builder and Ishmael as a worker. The forces of 'Abraha equipped with elephants, do not succeed to ruin it and are abolished by birds of Abābeel. At the time of Ḥadrat Ali's birth (a.s.), its wall opens for her mother and lets her enter inside to bring a child who, not very late in future, takes the idols of the Ka`bah down. Balāl, an Abyssinian negro slave, in front of the astonished eyes of the nobles of Mecca, stands upon it and shouts the prayer call. And, finally, there will come a day when the Witness of Allah leans against its wall and .announces the delivery of human kind and invites the people of the world to Islam

Yes, Mecca is a Divine safe city where any one enters into is in peace. When a person arrives inside the sacred Mosque, even the person is a murderer, no one can molest him. The only action that can be done against him is to straiten the circumstances for .him so that the person himself be forced to come out

The Station of Abraham is located beside the Ka`bah. According to

the Islamic literature, the Station of Abraham is the same stone that was under the feet of Abraham (a.s.) when he was building the Ka`bah and promoting its walls, on which the trace of his foot has remained. This stone with its foot trace, which has existed from centuries before Christ (a.s.) and Moses (a.s.), and with all those changes that happened to Ka`bah and its surroundings as a result of invasions, floods, and .destructions, is one of the signs of the Power of Allah

Hajj, the meaning of

Allah (s.w.t.) calls people to pilgrimage. The Arabic term `Hajj' means: ` intention accompanied with movement', while the Arabic word /mahajjah/, from the same root, .is called to a straight way which leads a person to the destination

This word, in Islamic terminology, is applied for the intention of going to the sacred .House and performing its concerning rites

Yes, Ka`bah is the site of manifestation of the signs and Power of Allah, where the monotheists, the lovers of divine Unity, gather together after passing from hard high ./mountains and dry, plantless deserts in order to say /labbayk

:Explanations

In the Sacred House, there are many clear signs: (the sign of holiness and .١ spirituality, the sign of spiritual trance which recalls the divine memories of all prophets, from Adam (a.s.) upon the last prophet, Muhammad Mustafa (p.b.u.h.), and that it had been the place where prophets circumambulated, and the direction of all " (... .prayers that pray toward it

"...,Therein are clear signs, the standing place of Abraham "

It is of the privileges of Islam that it has assigned a region of the earth as a safe .٢ .region where all the oppressed of the world can announce their call

" ...;And whoever enters it is secure ..."

.٣ Responsibility and doing duty is decreed upon a person as much as the capability of the person allows, (whether from the point of financial ability or physical ability or security), and capability is the proper condition of Hajj.

p: ٢٢٣

and pilgrimage to the House is a duty upon mankind for Allah, who can afford the …" "… ;journey to it

.Denial of Hajj and its abandonment is infidelity .۴

"…,and anyone who disbelieves …"

It is cited in the book entitled: ` Man Lāyaḥduruhul-Faghīh', vol. ۴, p. ۳۶۸ that once the :(.Prophet of Islam (p.b.u.h.) told Hadrat Ali (a.s

".The abandoner of Hajj is infidel when he is capable "

And whoever delay it a day after another until the one dies, it is as if he has died like a .Jew or a Christian

Going to pilgrimage is an acceptance and answering to the invitation of Abraham .۵ (a.s.), since it was the command of Allah to him to follow: " And proclaim among people the pilgrimage." (۱) The first rite of the pilgrimage of the Sacred House is the change .of clothing accompanied with saying ` Labbayk ', which means: O' Lord! I came

The result of performing the commands of Allah will surely return to the person .۶ .himself, else Allah does not need any thing

".then verily Allah is Self-sufficiently independent of the worlds …"

This verse is the only verse in which the obligatoriness of Hajj pilgrimage for those .۷ who are capable is stated. It means that whoever has physical and financial capacity, it is necessary for the one to perform Hajj pilgrimage. The rest of the ordinances of pilgrimage are stated in the books of sacred rites of the pilgrimage by the .jurisprudents

The person who is capable and ought to go to pilgrimage, has more duties to do .۸ .((than others

.Allah invites to pilgrimage but He does not stoop to a favor .۹

and pilgrimage to the House is a duty upon mankind for Allah, ... and anyone who ..."
".disbelieves, then verily Allah is Self-sufficiently independent of the worlds

.Obligatory things are a kind of duty upon the believers .۱۰

"... ,and pilgrimage to the House is a duty upon mankind for Allah ..."

.Allah is an Absolute Self-sufficient .۱۱

".verily Allah is Self-sufficiently independent of the worlds ..."

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The Quran, Sura Al-Hajj, No. ۲۲, verse ۲۷ ۱ -۱

۹۸ قُلْ یَ-أَهْلَ الْکِتَابِ لِمَ تَکْفُرُونَ بِایَ-تِ اللَّهِ وَاللَّهُ

شَهِیدٌ عَلَی مَا تَعْمَلُونَ

۹۸. " Say: `O' People of the Book! Why do you disbelieve in the Signs of Allah, while Allah is Witness to what you do ? "

Commentary: verse ۹۸

This verse is a question accompanied with a reproach but in a polite tone. This manner is the best kind of delivering propagation. However, it denotes that if you bear Allah in mind and know Him as a witness to your deeds, you may yield infidelity.

" Say: `O' People of the Book! Why do you disbelieve in the Signs of Allah, while Allah is Witness to what you do ? "

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۹۹ قُلْ يَاأَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن

سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Say: ` O' People of the Book! Why do you obstacle those who believe from the " .۹۹ ? way of Allah seeking to make it crooked, while you are witnesses

" ? But Allah is not heedless of what you do

Commentary: verse ۹۹

In the previous verse the question was about the infidelity of the People of the Book. In this holy verse, besides criticizing against their former behaviour, they are questioned if they do not believe themselves and disbelieve in the Signs of Allah, by what reason they hinder others to pave the path of Allah. But they should know that .Allah is never heedless of what they do

Say: ` O' People of the Book! Why do you obstacle those who believe from the way " ? of Allah seeking to make it crooked, while you are witnesses

" ? But Allah is not heedless of what you do

:Explanations

.Your enemies always try to pervert you from the Truth .۱

"... ,seeking to make it crooked ..."

.Your enemies know and are witnesses to your rightfulness .۲

" ... ? while you are witnesses ..."

The enemies of Islam might know that Allah is aware of their deeds and is lying in .۳ .wait for them

"... But Allah is not heedless ..."

If we know that our selves and our conduct are not overlooked, even for a moment, .۴ .we may leave wrong doing

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p: ۲۲۶

١٠٠ يَاأَيُّهَا الَّذِينَ ءَامَنُواْإِن تُطِيعُواْ فَرِيقًا مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ

يَرُدُّوكُم بَعْدَإِيمَانِكُمْ كَافِرِينَ

O' you who have Faith! if you hearken to a party from among of those who have " .١٠٠
".been given the Book, they will turn you back, after your faith, into disbelievers

Commentary: verse ١٠٠

In several commentary books it is cited that one of the Jews by the name of Shāsh-ibn-Qays once passed by the gathering of Muslims consisting of members of two tribes called 'Aus and Khazraj and saw that they were very sincere with each other. He became worried about it and said to himself that formerly these two tribes were opposite to each other, but now, under the leadership and direction of Muhammad (p.b.u.h.), they are living with each other peacefully. If this leadership continues, the .existence of the Jews will be in danger

He, systematically gathered a group to help him, and commissioned a young man to go inside them and to excite them by reminding them the memories of their fight in Biqāth (the place where those two tribes fought against each other), so that the fire of a hard combat was going to be lit between them. The Prophet of Islam (p.b.u.h.), with his soothing words, warned them and made them aware of that evil plot. Therefore, they put their swords down and kindly embraced each other while they were .shedding tear and were regretful

According to the commentators, in this incident, the above verse and the two former verses were revealed which caused the reproach and blame of the People of the Book .as well as warning the Muslims

O' you who have Faith! if you hearken to a party from among of those who have "
".been given the Book, they will turn you back, after your faith, into disbelievers

****

۱۰۱ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَى عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ

وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِىَ إِلَى صِرَٰطٍ مُّسْتَقِيمٍ

But how can you disbelieve while the verses of Allah are being recited unto you " .۱۰۱
? and His Messenger is amongst you

".And whoever holds fast to Allah will indeed be guided to the Straight Path

Commentary: verse ۱۰۱

The cause of deviation or disbelief is either the lack of right path or the lack of guidance. But when there are Book, normatic custom, ordinances, and divine leaders, ? why do they pervert

Relying on and trusting in Allah and seeking help from Him, is the key to security from .all temptations and deviations

But how can you disbelieve while the verses of Allah are being recited unto you and " ? His Messenger is amongst you

".And whoever holds fast to Allah will indeed be guided to the Straight Path

:Explanations

.The way of approaching to Allah is open to everybody .۱

"... and whoever holds fast to Allah ..."

The existence of law alone is not enough to control infidelity and perversion. The .۲ .presence of leader is necessary, too

"... ? and His Messenger is amongst you ..."

.Seeking refuge to any one or any authority rather than Allah, is perversion .۳

What is more important than motion, is finding the straight way .۴

.and paving it

".the one) will indeed be guided to the straight path) ..."

:Holding fast to Allah has a definite result .۵

"... the one) will indeed be guided) ..."

Holding fast to Allah is an earnest movement accompanied with a cognizant choice .۶ .which is paving the way with the saints of Allah and in the way of Allah

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Section ١١, to hold fast to the Cord of Allah

Point

١٠٢ يَاأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ

وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ

:O' You who have Faith! be in awe of Allah as it is due to Him " .١٠٢

".and do not die unless you are Muslims

Commentary: verse ١٠٢

Any perfection such as Faith, knowledge and piety has stages. There are elementary stages and the stages higher than that up to the absolute perfection. For instance, we recite the Qur'ān where it says: " O' Lord! increase me my knowledge! "(١) Or in Makaārim-ul-Akhlaāq, the Supplication, we, asking the Lord, recite: " O' Lord! Expand (my Faith to a perfect faith."(٢

And, in the above mentioned verse we recite: "... be in awe of Allah as it is due to Him...". Imam Sādiq (a.s.) in this regard, says: " The due piety is in the fact that Allah be obeyed and not to be disobeyed; to be remembered and not to be forgotten, and to be thanked with no ingratitude," (٣) This shows that there are some stages and steps .in piety

:Explanations

.Every day we must promote to a higher stage .١

"...:O' you who have Faith! be in awe of Allah as it is due to Him "

.Mere belief is not enough, but to remain faithful is the condition .٢

.Beginning is not so important while the ending is more important

" .and do not die unless you are Muslims ..."

.Islam not only teaches us how to live, but also teaches us how to die .۳

.Piety is the only key to the goodness of destiny .۴

The Quran, Sura Taha , No. ۲۰, verse ۱۱۴ -۱

(Sahifah Sajjadiyyah, Makaārim-ul-Akhlaāq, by Imam Sajjad (a.s ۲ -۲

Bihar-ul-Anwār, vol.۷۰, p. ۲۹۲ ۳ -۳

۳۰۱ وَاعْتَصِمُواْ بِحَبْلِ اللَّهِ جَمِيعًا وَلاَ تَفَرَّقُواْ

وَاذْكُرُواْ نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَ نًا

وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا

كَذَ لِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ

لَعَلَّكُمْ تَهْتَدُونَ

;And hold fast by the cord of Allah all together, and do not separate " .۱۰۳

and remember Allah's favour on you when you were enemies (of each other) then He ,united your hearts with (mutual) love

and thus you became brethren by His favour while you were on a brink of a pit of Fire !then He delivered you from it

".Even so Allah makes clear His Signs for you, so that you may be guided

Commentary: verse ۱۰۳

Point

;An Invitation to Union

In this verse, the ultimate subject, which is the problem of unity and standing against :any separation, is referred to. It says

,And hold fast by the cord of Allah all together "

"...;and do not separate

The opinions are divided among the commentators as to the meaning of the term /ḥablullāh/ ` the cord of Allah '. And in Islamic literature there are also varieties of narrations about it. But there is no difference in the basic meaning of them, because

the purpose of `the cord of Allah' is any means of connection with the Pure Essence of .(.Allah, whether it be the Qur'ān, the Prophet (p.b.u.h.) or his progeny, Ahlul-Bayt (a.s

Union, an invitation to

Then, the Holy Qur'ān points to the great bounty of union and

p: ۲۳۱

brotherhood among Muslims. It invites them that they comtemplate upon the miserable conditions of the past and to compare its dispersion with union of Islam. It :says

and remember Allah's favour on you when you were enemies (of each other) then ..." He united your hearts with (mutual) love, and thus you became brethren by His favour "...

Here, the subject of love and unity of the hearts of the believers is attributed to Allah, :where it says

."... ,then He united your hearts with (mutual) love ..."

By this phenomenon, He has pointed to a social miracle of Islam, because if we refer properly to the background of the old enmity of Arab, we will realize that how a slight and simple subject could lighten the fire of a bloody war between them. This proves that it was impossible to form one united nation from that unaware, ignorant, .separated people through the ordinary ways

The importance of unity and brotherhood among the hostile Arab tribes has not remained concealed even from the eyes of the non-Muslim scientists and historians, .who totally speak of it with much wonder

:Then, the Qur'ān continues saying

" ... ! while you were on a brink of a pit of Fire then He delivered you from it ..."

That is, Allah delivered you from that horrible precipice and led you to a safe and .'sound point, viz. the point of ` brotherhood and love

The Arabic word /nār/ `fire' mentioned in the above verse is metaphorically used for the fights and conflicts which, in the Age of ignorance, every moment could happen by .a pretext among Arabs

:At the end of the verse, to emphasize it more, it says

".Even so, Allah makes clear His Signs for you, so that you may be guided …"

****

۱۰۴ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ

وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

And there should be a party among you who invite (others) to good and enjoin " .۱۰۴
".what is right and forbid the wrong, and these are they that shall be prosperous

Commentary: verse ۱۰۴

The secret of the location of the verse concerning with the subject of `enjoining right and forbidding wrong' between two verses that instruct to union and singleness; may be in the fact that in a dispersed social system either there is not an authority to invite .people to do good, or these invitations are not effective and helpful

The act of enjoining right and forbidding wrong may be performed in two ways: ۱) It may be done as a public, common duty in which everybody must undertake it as much as the one is capable to fulfil it. ۲) The duty that a uniformed group undertake and follow it powerfully. Like a driver who does not observe the traffic rules in the street. So, both other drivers protest him by lights and horns and the traffic police enters the .scene to face seriously with the offender

There are many traditions and narrations upon the subject of `enjoining right and forbidding wrong' in Islamic literature. Here, we suffice to only this one in which Imam :Ali (a.s.) says

Do not give up enjoining right and forbidding wrong lest the mischievous gain " positions over you, and then (in that case) when you pray, your invocations will not be (granted to you."(۱

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Nahjul-Balāqah, letter ۴۷ ۱ -۱

:Explanations

In an Islamic society, it is necessary to be a group of inspectors and controllers, .۱ confirmed by the Islamic System, to superintend and control the situations, attitudes, .and movements

And there should be a party among you who invite (others) to good and enjoin what " "… ,is right and forbid the wrong

.In the society, the invitation to benevolece is prior to enjoining the right .۲

To improve a society and to prevent corruption and corruptive people, without the .۳ .existence of authority and a definite responsible manager, is impossible

Those who compassionately sympathize with the development and improvement of .۴ :the society are the true prosperous ones

".those are they that shall be prosperous …"

Invitation to benevolence, enjoining the right and forbidding the wrong should .۵ ceaselessly be performed in the society, not in the form of seasonal and temporary .movements

Prosperity is not found only in personal delivery, but the prosperity and delivery of .۶ .others are also from its conditions

The invitor to benevolence and right would be Islamicist, anthropologist, and one .۷ who knows the methods. It is for this reason that it is said that some of the members .of community have special duty, not all of them

Enjoining the right is prior to forbidding the wrong, because if the way of what is .۸ .right be open, there will be little possibility for committing wrong

****

۱۰۵ وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِنم بَعْدِ مَاجَاءَهُمُ الْبَيِّنَـتُ

وَأُوْلَئكَ لَهُمْ عَذَابٌ عَظِيمٌ

۱۰۵. " And be not like those who separated, and disagreed after clear evidences had come to them;

and these are they that will have a grievous chastisement."

Commentary: verse ۱۰۵

We ought to learn lessons from the bitter divergences between schools of the former times:

" And be not like those who separated, …"

We should know that the root of separations is not always only the factor of ignorance, because desires also cause discord.

"… and disagreed after clear evidences had come to them; …"

Separation and disagreement not only breaks your power in this present world and finally destroys it, but also brings Fire of Hell to you in the Hereafter.

"… and those are they that will have a grievous chastisement."

****

۱۰۶ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ

أَكَفَرْتُم بَعْدَإِيمَانِكُمْ

فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

!On the Day when some faces will turn while some faces will turn black " .۱۰۶

:(Then as to those whose faces turn black (will be said

Did you disbelieve after your believing ? Taste, then, the chastisement for that you ` " ! were disbelieving

Commentary: verse ۱۰۶

The idea mentioned in this verse upon the white faces and the black faces on the Day of Judgement, perhapse is, in fact, the illustration of the very states and spiritualities .of people

Those who have accepted the mastership of Allah in this world, He takes them from darkness into Light, and, on that Day, they will arrive there with bright features. But those who have followed the mastership of false gods, these gods take them from Light into the darkness of desires, separation, polytheism and ignorance. These .persons will be raised black in darkness on the Day of Resurrection

In the Qur'ān, sixteen times infidelity is mentioned after Faith, two times after Islam, and three times calf-worship after theism, twenty seven times denial after knowledge and evidence. All of these instances are illustrative to danger and serves as an .earnest warning for all of us

!On the Day when some faces will turn while some faces will turn black "

:(Then as to those whose faces turn black (will be said

Did you disbelieve after your believing ? Taste, then, the chastisement for that you ` " ! were disbelieving

****

p: ۲۳۶

۱۰۷ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَهِ اللَّهِ

هُمْ فِيهَا خَالِدُونَ

۱۰۸ تِلْکَ ءَایَ-تُ اللَّهِ نَتْلُوهَا عَلَيْکَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ

ظُلْمًا لِّلْعَالَمِينَ

And as to those whose faces will turn white, they shall be in the Mercy of Allah; " .۱۰۷
".wherein shall they abide forever

;These are the verses of Allah which We recite unto you in Truth " .۱۰۸

".And Allah does not intend any injustice to the worlds

Commentary: verse ۱۰۷-۱۰۸

The recitation of the divine verses, without any exaggeration or diminution, is adapted to the truth, therefore, actions and reactions, deeds and rewards, movements and recompenses of all nations have been fixed upon a single principal and way. Allah neither ordains the servants a duty beyond their endurance, nor .changes the divine laws and ways of treatment with respect to nations

:Explanations

Allah does not cast any kind of unjust over any one, nor does He wish any unjust for .۱ .any one

Having a white face or a black face is a reflection of belief, thoughts, and deeds of .۲ .individuals themselves

;And as to those whose faces will turn white, they shall be in the Mercy of Allah "

".wherein shall they abide forever

Unjust is usually offered by someone who is weak or is not able to obtain the goal .۳ through right way; or the one is neglectful due to evil, indecency and committing

unjust, none of which is right to be attributed to Allah, the Pure. Therefore, the second verse may refer to the same fact

that the Lord, to Whom all things belong and the return of all is towards Him, does not .need to be unjust

;These are the verses of Allah which We recite unto you in Truth "

".And Allah does not intend any injustice to the worlds

****

۱۰۹ وَلِلَّهِ مَا فِى السَّمَاوَ تِ وَمَا فِى الْأَرْضِ

وإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

,And whatever is in the heavens and whatever is in the earth belongs to Allah " .۱۰۹

".and all affairs will be returned unto Allah

Commentary: verse ۱۰۹

.The meaning in this verse is next to the idea mentioned in the previous verse

It consists of the reason that injustice cannot be issued from the side of Allah. This verse denotes how it can be possible that Allah, (Glory be to Him and highly exalted is .He), transgresses while everything in the world of existence belongs to Him

And whatever is in the heavens and whatever is in the earth belongs to Allah, and all " ".affairs will be returned unto Allah

****

.Section ۱۲, Muslims raised for the welfare of mankind

Point

Muslims, as a whole, were raised for the welfare of human beings. They

.might not afraid of the Jews. The strength of the Jews shall be a failure

.Muslims should not take the Jews as friends

۱۱۰ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

وَلَوْ ءَامنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ

وَأَكْثَرُهُمُ الْفَاسِقُونَ

.You are the best nations brought forth for (the benefit of) mankind " .۱۱۰

;You enjoin what is right and forbid the wrong and believe in Allah

and if the People of the Book had believed, it would surely have been better for them. ".Some of them are believers while most of them are transgressors

Commentary: verse ۱۱۰

.Again, an Invitation to Truth

In this holy verse, again it has returned to the proposition of `enjoining the right and :forbidding the wrong' and also ` belief in Allah ' when it says

.You are the best nations brought forth for (the benefit of) mankind "

"...;You enjoin what is right and forbid the wrong and believe in Allah

It is interesting that the reason of being the best nations for Muslims is stated the fulfilment of `enjoining the right and forbidding the wrong' and ` belief in Allah '. This shows that the improvement of human society, without belief in Allah and not being

accompanied with invitation to

p: ۲۴۰

the Truth and struggling against corruption, is impossible. Besides that, the accomplishment of these two obligatory duties guarantees the spread of belief and the execution of all personal and social rules, while the surety of execution is verbally .prior to the law itself

Then it points out that the benefits of a religion which is so clear and the ordinances which are so magnificent, are deniable for none. Therefore, if the People of the Book (the Jews and the Christians) do believe, it is of their own gain. But, unfortunately, only a minority of them have recalcitrated the foolish bigotries and have embraced Islam eagerly, when the majority of the People of the Book have disobeyed the command of .Allah

and if the People of the Book had believed, it would surely have been better for ..." ".them. Some of them are believers while most of them are transgressors

****

۱۱۱ لَن يَضُرُّوكُمْ إِلاَّ أَذىً وإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدُبَارَ

ثُمَّ لاَ يُنصَرُونَ

.۱۱۱ " They shall never harm you except for annoyance; and if they fight with you, they shall turn their backs to you, then they shall not be helped."

Commentary: verse ۱۱۱

This verse is both a prediction and a glad tidings and consolation for the Muslims. It tells them that under the shade of belief, union, and enjoining the right, they are insured. Therefore, they would not be afraid of the threats of the enemy, because the enemy is insignificant and the victory is of the Muslims'.

Explanations:

.۱ The school of Islam and the Muslims themselves are insured in the shade of Faith.

" They shall never harm you ... "

.۲ The opponents of Muslims may attain only a small part of their molesting projects.

"... except for annoyance ..."

.۳ He who is faithless, is in lack of the spirit of perseverance.

"... and if they fight with you, they shall turn their backs to you, then they shall not be helped."

****

۱۱۲ ضُرِبَتْ عَلَيْهِمُ الذِّلَّهُ أَيْنَ مَاثُقِفُواْ

إِلاَّ بِحَبْلٍ مِّنَ اللهِ وَحَبْلٍ مِّنَ النَّاسِ

وَبَاءُو بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَهُ

ذَ لِکَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَاتِ اللَّهِ

وَيَقْتُلُونَ الأَنبِيَاءَ بِغَيْرِ حَقٍّ ذَ لِکَ بِمَا عَصَواْ

وَّكَانُواْ يَعْتَدُونَ

.۱۱۲ " Abasement has been branded on them, wherever they are found,

;unless (they cling to) the cord of Allah and the cord of men

so, they have incurred wrath from Allah; and wretchedness has been stumped upon them. That is because they went on rejecting Allah's Signs and slaying the prophets .unjustly

".That was because they disobeyed, and went on transgressing

Commentary: verse ۱۱۲

The result of disbelief and slaying prophets is being encountered with abasement and wretchedness in this world and the wrath of Allah in the coming world. Sin and .transgression is a preparation for greater sins, like infidelity and slaying the prophets

".That was because they disobeyed, and went on transgressing ..."

It is worthy to note that what is worse than transgression and disbelief is the .continuation and persistence of the act of disbelief and transgression

so, they have incurred wrath from Allah; and wretchedness has been stumped ..." ".upon them

The Jews are always abased, although sometimes they take the cord of propagation, economics and policy, yet they are in the lowest position from the point of honesty,

honour, amiability and security. The example of

them is like the cruel persons who are armed and create alarm and terror in order to obtain masses of wealth, but they can never attain a high honourable rank.

" Abasement has been branded on them, wherever they are found, ..."

Explanations:

1. The secret of honour is two things: The inwardly Faith in the Power of Allah, and outwardly communication with communities and nations.

"... unless (they cling to) the cord of Allah and the cord of men; ..."

So, each of them singly is imperfect. When there is Faith but accompanied with isolation and retreat with people, we can do nothing.

And, when we are in contact with all people, but there is not Faith from inside, we are helpless, too.

2. Maybe, the repetition of the word `cord' is the key to the fact that these two cords are not alike.

3. Islamic literatures denote that the Jews did not mostly slay the prophets with swords themselves, but they reported the prophets' mysteries and imformations to the enemies and, as a result of it, the cruel forces could capture the prophets and slay them.

"... That is because they went on rejecting Allah's Signs and slaying the prophets unjustly. ..."

****

۱۱۳ لَيْسُواْ سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ

ءَايَاتِ اللَّهِ ءَانَاءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

.(Yet, they are not all alike: of the People of the Book is a group upright (in faith " .۱۱۳

They recite the verses of Allah in the night time while they prostrate themselves (in ".(adoration

Commentary: verse ۱۱۳

.The Truth-seeking Soul in Islam

Following to the scorns and hard blames that the former verses had against the Jews, in this verse, to observe the justice and respecting the rights of eligible persons, and :that all of them cannot be considered alike, it says

"... .(Yet, they are not all alike: of the People of the Book is a group upright (in faith "

Another quality that they have, is that they usually recite the revelations of Allah :during the night. It says

" ...They recite the verses of Allah in the night time ..."

:And, at the conclusion of the verse, it refers to their humbleness, where it says

".(while they prostrate themselves (in adoration ..."

****

۱۱۴ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ

فِی الْخَيْرَاتِ وَأُوْلَئِکَ مِنَ الصَّالِحِينَ

۱۱۴. " They believe in Allah and the Last Day; and they enjoin what is right and forbid the wrong, and hasten to do good deeds, and these are of the righteous ones."

Commentary: verse ۱۱۴

In this verse, it adds that: some of the People of the Book, besides recitation of the verses of Allah and prostration, believe in Allah and in the Resurrection Day. It says:

" They believe in Allah and the Last Day, ..."

They furnish the proposition of enjoining the right and forbidding the wrong as their duty.

"... and they enjoin what is right and forbid the wrong, ..."

Another quality of them is that, in doing good, they take precedence of each other. It says:

"... and hasten to do good deeds,..."

And, finally, they are such that it says:

"... and these are of the righteous ones."

****

۱۱۵ وَمَا يَفْعَلُواْ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And whatever good they do, they will never be denied thereward of it; and Allah " .۱۱۵
".knows the pious ones

Commentary: verse ۱۱۵

:In the insight of Allah, nothing will ever be wasted. It says

"… ;And whatever good they do, they will never be denide thereward of it "

In the Qur'ān we recite: "… Allah only accepts from those who are pious."(۱) That is, the condition of the acceptance of deeds is Faith and piety. In this regard, here the verse denotes and Allah says that We ourselves know who the pious ones, whose .deeds should be accepted, are

".and Allah knows the pious ones …"

****

Sura al-Ma'idah, No. ۵, verse ۲۷ ۱ -۱

۱۱۶ إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَ لُهُمْ

وَلاَ أَوْلاَدُهُم مِّنَ اللَّهِ شَيْئاً

وَأُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

As for) those who disbelieve, surely neither their possession nor their children) " .۱۱۶ ,shall avail them in the least against Allah

".and they are the inhabitants of the Five; wherein shall they abide forever

Commentary: verse ۱۱۶

The Qur'ān has repeatedly announced that for the disbelievers neither wealth, nor progeny, nor family members, nor spouse, nor apology, nor friends, nor master, nor .(.any thing else is of the slightest effectuality for the wrath of Allah (s.w.t

As for) those who disbelieve, surely neither their possession nor their children shall) " ;avail them in the least against Allah, and they are the inhabitants of the Five

".wherein shall they abide forever

****

p: ۲۴۸

۱۱۷ مَثَلُ مَا يُنفِقُونَ فِى هَذِهِ الْحَيَوةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا

صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ

۱۱۷. "The likeness of what they (disbelievers) spend in this life of the world is as the likeness of a wind wherein is intense cold which strikes the tilth of a people, who have wronged themselves, and destroys it.

Allah has not been unjust to them, but they are unjust to themselves."

Commentary: verse ۱۱۷

The Arabic term /ṣirr/ has been applied in the sense of: ` excessive cold that scorches plants '. The attractive point in this verse is that in view of Allah mere opinion and stimulus are not effective in affairs. That is why the verse indicates that you may not be worried about the money the disbelievers spend in a false way, because the fruit of it is like a tilth that can easily be abolished by a cold wind.

"The likeness of what they (disbelievers) spend in this life of the world is as the likeness of a wind wherein is intense cold which strikes the tilth of a people, who have wronged themselves, and destroys it. ..."

From the beginning of Islam upto now, there have been many plots, accusations, invasions, wars, and evil propagations done against Islam and Muslims, but everyday the religion of Allah have developed more than before.

When a nation faces with the wrath of Allah, it is not an injustice from the side of Allah, but it is a reflection of their own deeds that they themselves have performed.

"... Allah has not been unjust to them, but they are unjust to themselves."

****

١١٨ يَاأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً

وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ

قَدْ بَيَّنَّا لَكُمُ الْأَيَاتِ إِءِن كُنتُمْ تَعْقِلُونَ

.O' you who have Faith! Do not take intimate other than yourselves " .١١٨

.They do not fall short in corrupting you. They like what distresses you

Hatred has already appeared from (the utterance of) their mouths while what their .breasts conceal is greater

".We have made the Signs clear for you if you ponder

Commentary: verse ١١٨

Following to the verses stated the kind of relations the Muslims may have with the disbelievers, this verse points at one of the most sensitive subjects, and, in the form .of a delicate resemblance, it warns the believers

:It says

.O' you who have Faith! Do not take intimate other than yourselves "

"... .They do not fall short in corrupting you

It is never such that their experience of friendship with you hinders them to desire pain and loss for you because of difference in religion and creed. In the contrary, they .are interested in your distress and suffering

"... .They like what distresses you ..."

They are usually careful of their statements and behaviour in order that you do not be cognizant of their interrior mysteries and that their secrets would not be uncovered. They speak carefully and cautiously, yet the signs of enmity is manifest from among .their speech

"... .Hatred has already appeared from (the utterance of) their mouth ..."

In short, by this means, Allah has shown the way of recognition of the inward state of the enemies; and informs us from their hidden minds and their interrior mysteries. It :says

"... .while what their breasts conceal is greater ..."

:Then, it adds

".We have made the Signs clear for you if you ponder ..."

۱۱۹ هَاأَنتُمْ أَوْلَاءِ تُحِبُّونَهُمْ

وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وإِذَا لَقُوكُمْ قَالُواْ ءَامَنَّا

وإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُواْ بِغَيْظِكُمْ

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

۱۱۹. " Here you are, loving them while they do not love you!

Though you believe in all Books

and when they meet you, they say: ` We believe ',

but when they are alone, they bite the ends of their fingers in rage against you.

Say: ` Die in your rage!'. Surely Allah is aware of what is in the breasts."

Commentary: verse ۱۱۹

In this verse it addresses the Muslims and says that you love them because of relationship or neighbourliness, or for other reasons, neglecting the fact that they do not like you. It is in the case that you believe in all the Books that have been sent down by Allah (irrespetive of your own Book and the heavenly Book of theirs), but they do not believe in the revealed Book you have.

" Here you are, loving them while they do not love you!

Though you believe in all Books; ..."

Then, the Qur'ān introduces the real feature of this group of the People of the Book, who are hypocrites, when it says:

"... and when they meet you, they say: ` We believe ',

but when they are alone, they bite the ends of their fingers in rage against you. ..."

It says to the Prophet to tell them that they would die with the rage that they have

.and this grief will be with them until the day of their death

"... .'!Say: ` Die in your rage ..."

:You were not aware of their condition, but Allah is, because

".Surely Allah is aware of what is in the breasts ..."

****

۱۲۰ إِن تَمْسَسْكُمْ حَسَنَةٌ

تَسُؤْهُمْ وإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا وإِن تَصْبِرُواْ وَتَتَّقُواْ

لاَ يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

.۱۲۰ " If any good befalls you, it grieves them; and if an evil afflicts you, they delight in ;it

;but if you are patient and be pious, their plotting will not harm you in any way

".surely Allah encompasses what they do

Commentary: verse ۱۲۰

In this verse one of the signs of their grudge and enmity is stated. It indicates that if a victory or a happy incident comes forth for you, those groups of the People of the Book will become inconvenient, but if an evil incident happens against you, they will .become happy

,If any good befalls you, it grieves them; and if an evil afflicts you "

"...;they delight in it

,But if you persevere against their hostilities and, in the meantime

you observe piety and patience, they cannot harm you by their treacherous plans, .because Allah quitely encompasses whatever they do

but if you are patient and be pious, their plotting will not harm you in any way; ..." ".surely Allah encompasses what they do

****

Section ۱۳, The Battle of 'Uḥud

Point

The readiness of some and the cowardice of others

The Muslims should trust only in Allah The

divine Assistance at Badr - The assistance

.through angels Allah's Pardon

۱۲۱ وإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

۱۲۱. " And (remember) when you did set forth from your housefolk at daybreak to lodge the believers in encampments for the battle (of 'Uḥud), and Allah is All-Hearing, All-Knowing. "

Commentary: verse ۱۲۱

From this verse on, the revelations are about an expansive important Islamic happening known as the Battle of 'Uḥud.

At the beginning, the verse has referred to the Prophet (p.b.u.h.) and that he came out of Medina to lodge the forces at the side of 'Uḥud mount. It says:

" And (remember) when you did set forth from your housefolk at daybreak to lodge the believers in encampments for the battle (of 'Uḥud), and Allah is All-Hearing, All-Knowing. "

:Explanations

۱. The Prophet himself (p.b.u.h.) posted the believers at their stations for battle. Thus, it shows that not every ordinary person can decide on the site of the battle and defensive regions.

"... ,(to lodge the believers in encampments for the battle (of 'Uhud ..."

Technical, geographical, and natural plannings of military .۲

operations should be performed before initiating the concerning program and in a .quiet and calm circumstance

"... when you did set forth from your housefolk at daybreak ..."

۳. Early morning is the best time for estimating the necessary battle conditions.

۴. At the threshold of fighting, we must detach our hearts from our own housefolk.

****

۱۲۲ إِذْ هَمَّت طَّائِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

When two parties of you had decided to flinch but Allah was the protector of " .۱۲۲ them both (and helped them to change their thought); So, in Allah (alone) should the .believers trust

Commentary: verse ۱۲۲

Two groups of Muslims by the names of ` Banū Salmah ' From 'Ūss Tribe and ` Banū Ḥarithah ' from Khazraj tribe decided to shirk to participate in fight. There are different reasons mentioned for the inactivity of these two groups. Some of them are .as follows

.Their own fear, when they saw that the number of enemy was large .۱

They were inconvinient for that their attitude was not attended to and the troops .۲ .did not shelter in the city in spite of the side of 'Uḥud mount

.Why did the Prophet (p.b.u.h.) not let the confederate Jews help them? And so on .۳

But, by His Mercy, the Lord protected those two groups from falling in the trap of the .sin of return and escape from the battlefield and He kept them safe in His Mastership

:Explanations

.Those who are not under the mastership of Allah are inactive .۱

Allah does not leave the believers to themselves. He assists them in sensitive .۲ .moments

Allah is aware of our intentions and He informs His Prophet of the thoughts of .۳ .people

.All those who go to fight, are not the same .۴

۵. The only remedy of weakness is trust in Allah. This effective remedy is in the hands of the believers.

p: ۲۵۵

۱۲۳ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ

فَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

۱۲۳. " And certainly Allah did assist you at Badr when you were contemptibly scanty; so be in awe of Allah, in order that you might be thankful. "

Commentary: verse ۱۲۳

These verses are the revelations which were sent down in a critical state for the strengthening on the defeated spirits of Muslims. At first, the notable triumph of Muslims in the Battle of Badr is pointed out, so that, by its remembrance, they become assured about their future. Therefore, it says:

" And certainly Allah did assist you at Badr when you were contemptibly scanty; ... "

The number of your members were ۳۱۳ with a little preparation, while the number of the disbelievers was more than one thousand, with many equipments.

Now that the situation is like this, be in awe of Allah, and avoid repeating disobedience from the command of your leader, viz, the Prophet of Islam (p.b.u.h.), in order to be thankful for His numerous blessings.

"... so be in awe of Allah, in order that you might be thankful. "

Explanations:

۱. Do not forget the unseen helps, especially in the battlefield.

۲. The gratitude of the unseen helps is that you do not misuse them, be not proud of them, and be careful of your duty to Allah.

****

۱۲۴ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَاثَهِ

ءَالَافٍ مِّنَ الْمَلَئكَهِ مُنزَلِينَ

When you said to the believers: ` Will it never suffice you that your Lord should " .۱۲۴
" '? reinforce you with three thousand of angels sent down

Commentary: verse ۱۲۴

.By the leave of Allah, angels may be at the service of the believers .۱

.It is necessary for a fighting believer to be hopeful in the Grace of Allah .۲

One of the duties of the leader in an Islamic society is to make people hopeful and .۳
.regardful to the unseen helps

When you said to the believers: ` Will it never suffice you that your Lord should "
" '? reinforce you with three thousand of angels sent down

****

۱۲۵ بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ وَيَأْتُوكُم مِّن فَوْرِهِمْ

هَذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَهِ ءَالَافٍ مِّنَ الْمَلَئكَهِ مُسَوِّمِينَ

Yes! if you be patiently steadfast and act aright even if they (the enemy) rush on " .۱۲۵ you in such a headlong manner, your Lord will reinforce you with five thousand of ".angels distinguished

Commentary: verse ۱۲۵

In the previous verse, the speech was upon three thousand assisting angels, and in this verse, it speaks about five thousand angels. This may be for the sake of military conditions, and the necessities, or because of the spiritual circumstances and piety of .the fighting believers

:Explanations

Perseverance and piety are the causes of the descent of the angels and the unseen .۱ .helps

"... Yes, if you be patiently steadfast and act aright "

.The Laws of Allah do not change with the change of time and people .۲

".your Lord will reinforce you with five thousand of angels distinguished ..."

To be steadfast in affairs is worthy when it is accompanied with piety; otherwise it is .۳ .stubbornness and obstinacy

.Do not neglect the enemy because their attack is urgent and roaring .۴

"...,even if they (the enemy) rush on you in such a headlong manner ..."

****

۱۲۶ وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى لَكَمْ وَلِتَطْمَئِنَّ

قُلُوبُكُم بِهِ

وَمَا النَّصْرُإِلاَّ مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

And Allah did not make it (the descending of angels) but as good tidings for you, " .۱۲۶ and to reassure your hearts thereby;and there is no victory save from Allah, the ".Mighty, the Wise

Commentary: verse ۱۲۶

In battlefields, peacefulness and good news are of the necessities of the fighting .۱ .believers

And Allah did not make it (the descend of angels) but as good tidings for you, and to " "...;reassure your hearts thereby

The entire preparations of men including material, scientifical, psychological, and .۲ .invisible affairs, without the Will of Allah (s.w.t.), are ineffective

".and there is no victory save from Allah, the Mighty, the Wise ..."

Glory and Power of Allah are accompanied with His Wisdom. (It is possible, of .۳ course, that under some particular reasons Muslims also be defeated in some .instances. Yes, the helps of Allah depend on His Wisdom

****

۱۲۷ لِيَقْطَعَ طَرَفًا مِّنَ

الَّذِينَ كَفَرُواْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَائِبِينَ

The Divine help was for this) that He might cut off a part of the disbelievers or) " .۱۲۷ ".abase them so that they turn back disappointedly

Commentary: verse ۱۲۷

As At-Taḥqīq says, the Arabic word /taraf/ means the end of something (not a corner .(of it

.Thus, the verse says that the unseen helps come forth to eradicate the disbelievers

In the lexicon and commentary books, it is cited that there are two kinds of despair. If a person is hopeless from the beginning, in Arabic, the state is called /ya's/. But, if the person becomes disappointed after that he has been hopeful, the state, inArabic, is ./ called /xā'ib

:Explanations

.Infidelity and infidels should either be cut off or be abased and desperate .۱

Be not happy with the weak, seasonal, partial, and humble acts that do not hurt the) .(root of infidelity

The Divine help was for this) that He might cut off a part of the disbelievers or) " "...abase them

Your union, power, policy and administratorship must be in a form that at any .۲ .moment the enemy be drawn to disappointment

".so that they turn back disappointedly ..."

****

۱۲۸ لَیْسَ لَکَ مِنَ الْأَمْرِ شَیْ ءٌ أَوْ یَتُوبَ عَلَیْهِمْ أَوْ یُعَذِّبَهُمْ

فَإِنَّهُمْ ظَالِمُونَ

۱۲۸. "The affair is no concern at all of yours whether He turns towards them (mercifully) or punishes them, for verily, they are unjust."

Commentary: verse ۱۲۸

When the leader is completely truthful, he behaves like that. He even faithfully and bravely recites the revelations that relieve him of a responsibility. The Lord said:

"The affair is no concern at all of yours..."

We study in the commentary books of both great sects of Islam that when the tooth of the Prophet (p.b.u.h.) was broken and it bleeded in the Battle of 'Uḥud, he (p.b.u.h.) said: " How could these people be prosperous ? "

The verse was revealed that he was not responsible of people's prosperity.

They would be forgiven later that time, or they might be left to themselves and be punished.

"... whether He turns towards them (mercifully) or punishes them, for verily, they are unjust."

Explanations:

۱. The way of repentance is not shut to even those who run away from the godly battlefields, as well as to the disbelievers who have injured the Muslims with the greatest damages.

۲. Do not judge promptly.

۳. Both forgiveness and punishment depend on Allah. (The merit of intercession is a gift that Allah has endowed upon the Saints. Of course, it cannot be performed without the leave of Allah; and never have prophets any independence from their

(.own before Allah

The chastisement of human beings is the fruit of their own injustice and . ۴ .transgression

p: ۲۶۱

۱۲۹ وَلِلَّهِ مَا فِی السَّمَاوَ تِ وَمَا فِی الْأَرْضِ یَغْفِرُ لِمَن یَشَاءُ

وَیُعَذِّبُ مَنْ یَشَاءُ وَاللَّهُ غَفُورٌ رَّحِیمٌ

And to Allah belongs whatever is in the heavens and whatever is in the " .۱۲۹

;earth. He will forgive whom He wills, and will punish whom He wills

".and Allah is Forgiving, Merciful

Commentary: verse ۱۲۹

This verse, is an emphasis on the meaning of the previous verse, saying that the punishments and torments are upto Allah, because the creation and sovereignty of all .existence is in His control

" ... .And to Allah belongs whatever is in the heavens and whatever is in the earth "

It is interesting that the persons who are involved with the wrath of Allah or those who receive the mercy of Allah are not defined in the verse. This case may be for the sake that everybody remains between fear and hope, and neither pride nor despair .falls upon them

"...,He will forgive whom He wills, and will punish whom He wills ..."

It is clear, of course, that forgiveness and punishment depend on both the Wisdom .ofAllah and the bases that the person produces in oneself and in the society

" .and Allah is Forgiving, Merciful ..."

****

Section ۱۴, Usury forbidden

Point

Means of achieving success

Not to be usurer To be in awe of Allah To be in awe of Hell

To spend in the cause of religion Mutual forbearance to seek the Divine Protection

.The loss inflicted upon the enemy Misfortune at Uhud

۱۳۰ يَاأَيُّهَا الَّذِينَ ءَامَنُواْ

لاَ تَأْكُلُواْ الرِّبَواْ أَضْعَافًا مُّضَاعَفَةً وَاتَّقُواْ اللَّهَ

لَعَلَّكُمْ تُفْلِحُونَ

O' you who have Faith! Do not devour usury, doubling it over and over again, and " .۱۳۰ ".be in awe of Allah; that you may be prosperous

Commentary: verse ۱۳۰

This verse, together with its eight subsequent verses, have been located among the verses about the Battle of 'Uḥud. This arrangement, perhaps, is for the sake that the existence of ethical and economical themes are helpful in a defensive system. The society whose members are the people of sincerity and devotion, who hasten to do good, to repent, and are obedient to the godly leader, will be successful in war, too. But, the society whose members are mammonish, miser, disobedient, and persist in .committing sin, surely will be defeated

However, the verses on the prohibition of usury have been revealed gradually and in several stages. The first step of the prohibition of usury was a critical attack against .the usury of the Jews

This verse is for the prohibition of the usury doubling it over and over again, but, later, Islam gradually prohibited devouring even a penny of usury and introduced it as a

.fighting against Allah

p: ۲۶۳

:Explanations

Before the prohibition of the principal of usury, its ugly outstanding forms were .۱ .prohibited

"... ,doubling it over and over again ..."

.In the economical affairs, observing piety is intensively necessary .۲

.In other words, the existence of a safe and sound economy is the sign of piety therein

"... :Do not devour usury,... and be in awe of Allah ..."

.Prosperity cannot be obtained by wealth and usury, but it can be obtained by piety .۳

" .and be in awe of Allah: that you may be prosperous ..."

Usurer is impious and an impious person does not become prosperous. A usurer is .۴ prosperous neither in this world, nor in the Hereafter. In this world he is involved with grudge and rancour of others, and in the coming world he will encounter the Wrath of .Allah

****

١٣١ وَاتَّقُواْ النَّارَ الَّتِی أَعِدَّتْ لِلْکَافِرِینَ

".And be in awe of the Fire which has been prepared for the disbelievers " .١٣١

Commentary: verse ١٣١

:In this holy verse the ordinance of piety and purity is emphasized again. It says

".And be in awe of the Fire which has been prepared for the disbelievers "

From the word /Kāfirīn/ (disbelievers) mentioned in the verse, it is understood that, .principally, usury does not fit with the nature of Faith

Therefore, the usurers have a share from the Fire which is prepared for the .disbelievers

****

۱۳۲ وَأَطِيعُواْ اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

".And obey Allah and the Messenger, that you may be shown Mercy " .۱۳۲

Commentary: verse ۱۳۲

The cause of the failure of Muslims in the Battle of 'Uḥud was their disobedience from the command of the Prophet (p.b.u.h.). He had told them not to leave the defensive region located between the vales of 'Uḥud Mount, but the guardian group left that site and, in spite of the order, went to gather the spoils of war. Therefore, the enemy .attacked the Muslims from the same site and defeated them

".And obey Allah and the Messenger, that you may be shown Mercy "

:Explanations

The order of the Messenger of Allah (p.b.u.h), whether it is governmental or . ۱ .religious, similar to the command of Allah, is necessary to be obeyed

He who decides to abandon usury in order to obey the command of Allah and the . ۲ .Messenger and to have pity on people, the Lord will have mercy on him, too

****

۱۳۳ وَسَارِعُواْإِلَى مَغْفِرَةٍ مِّن رَّبِّكَمْ

وَجَنَّةٍ عَرْضُهَا السَّمَاوَ تُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

۱۳۳. " And hasten towards forgiveness from your Lord, and a Garden whose width is

(as) the heavens and the earth, prepared for the pious ones. "

Commentary: verse ۱۳۳

A Race on the Path of Felicity

Following to the former verses, which threatened the wrong doers to the punishment of Fire and encouraged the good doers to the grace and mercy of Allah, in this verse the effort and endeavour of the good doers is likened to a spiritual race the goal of which is the forgiveness of Allah and the eternal blessings in Heaven. It says:

" And hasten towards forgiveness from your Lord, ... "

Since attaining any spiritual rank is not possible without being purified from sins by His forgiveness, the goal of this spiritual race firstly is forgiveness and secondly is Heaven:

"... and a Garden whose width is (as) the heavens and the earth, ... "

Then, at the end of the verse, it clearly declares that this Heaven, with its wonderful splendour, has already been prepared for the pious ones.

It says:

"... prepared for the pious ones. "

۱۳۴. الَّذِينَ يُنفِقُونَ فِى السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ

وَالْعَافِينَ عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

۱۳۴. "Those who spend (benevolently) in ease and in adversity, and who restrain (their) anger

and pardon (the faults of) men; and Allah loves the doers of good."

Commentary: verse ۱۳۴

The Feature of the Pious Ones.

In the previous verse, the pious ones are promised the already prepared Eternal Heaven, therefore, in this verse, it introduces the attributes of the pious ones and expresses five splendid human qualities for them. They are as follows:

۱. They spend out in any condition they are in, whether when they are in ease and welfare or at the time when they are in deprivation and adversity.

"Those who spend (benevolently) in ease and in adversity, ..."

It is worthy to note that here the first outstanding quality of the pious ones is mentioned `spending'. The reason is that these verses contain the qualities opposite to those of usurers and oppressors, which were referred to in the former verses. Moreover, spending property and wealth, especially both in the states of ease and adversity, is the most clear sign of piety.

۲. The third attribute of the pious ones, mentioned here, is that:

"... and who restrain (their) anger ... "

۳. The forth quality they have is that:

"... and pardon (the faults of) men; ..."

Of course, restraining anger is very good but it, singly, is not enough, because it may not eradicate enmity and grudge from the heart and thought. In this condition, for dismissing the state of enmity, `restraining

.anger' and `pardoning the faults' should gather together

Their fifth quality is that they are `good doers ', and the Lord loves the doers of ` .۴ .good

".and Allah loves the doers of good ..."

Here, it has referred to a higher degree of pardoning. It is the case that a person, in spite of receiving wrong, reacts with doing good, (when the circumstance requires), in order to burn the root of enmity in the opponent's heart, and to make that person kind .to himself

****

۱۳۵ وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً

أَوْظَلَمُواْ أَنفُسَهُمْ ذَكَرُواْ اللَّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ

وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ

وَهُمْ يَعْلَمُونَ

۱۳۵. " And those who, when they commit an indecency or do injustice to their selves, remember Allah and seek forgiveness for their sins and who forgives the sins except Allah ? And they (the pious) do not knowingly persist in what they have committed."

Commentary: verse ۱۳۵

When the pious ones do something wrong or do injustice to themselves, they remember Allah and ask for forgiveness from Him for their sins. It says:

" And those who, when they commit an indecency or do injustice to their selves, remember Allah and seek forgiveness for their sins ..."

It is understood from the above verse that whensoever that a person remembers Allah, he does not commit sin. Thus, this forgetfulness and negligence, in the doers of good, does not remain long, and before soon they remember Allah and make up for the past.

"... and who forgives the sins except Allah ?..."

At the end of the verse, to lay emphasis on the subject, it says:

".And they (the pious) do not knowingly persist in what they have committed …"

****

p: ۲۷۰

۱۳۶ أُوْلَئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ

وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا

وَنِعْمَ أَجْرُ الْعَامِلِينَ

As for these, their reward is forgiveness from their Lord and Gardens beneath " .۱۳۶ which rivers flow, therein they will abide for ever. How blissful will the reward of (such) " ! workers be

Commentary: verse ۱۳۶

In three rather successively verses the existence of the words: ` the pious ', ` the doers of good ', and ` workers ' is the sign for that piety is not a state with isolation or only a spiritual quality but it is often accompanied with action and kindness in the .society

" ...As for these, their reward is forgiveness from their Lord "

:Explanations

.As long as a person is not purified from sins, the one is not eligible to enter Paradize .۱

"...and Gardens beneath which rivers flow, therein they will abide for ever ..."

Mere wishes are not enough for obtaining the Divine favours, but effort and action .۲ .are necessary

" ! How blissful will the reward of (such) workers be ..."

****

۱۳۷ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُواْ فِى الأرْضِ

فَانظُرُواْ كَيْفَ كَانَ عَاقِبَهُ الْمُكَذِّبِينَ

Indeed, there have been institutions before you, therefore travel in the earth " .۱۳۷ ".and see what has been the end of the rejectors

Commentary: verse ۱۳۷

.In former times, as today, every nation had always some traditions

Therefore, those nations had a destiny according to their own deeds and their own .qualities

:The sample of some institutions, which the former people had, are as follows

.a- The acceptance of right and their rescue

.b- The existence of denial in them and their destruction

.c- The Divine trials upon them

.d- The Unseen helps

.e- The period of grace and respite for the transgressors

.f- The perseverance of godly persons and attaining to their goals

.g- The evil plots of the disbelievers and their nullification by the Lord

:Explanations

The history of the past is a torch over the way of the lives of the coming .۱ generations. (The history of human kind has a mental and cultural connection with together. The yesterday changes have a reflection over the affairs of today, and, in .(turn, those affairs of today are effective in the lives of future dynasties

Journeys with definite goal and visiting the effects of transgressors together with .۲

contemplation can be the best class, the best teacher and the best trainee for human .beings

There is no difference between you and other nations from this .۳

p: ۲۷۲

.(point of view. (The factors of glory or destruction, in this regard, are all the same

۴. As individuals have the state of development, splendour, and oldness in their own lives, societies and nations have the periods of development, splendour, weakness, and destruction, too.

۵. In studying the history, splendours are not so important, but the fate of those people is important.

****

p: ۲۷۳

۱۳۸ هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

This is an explanation for mankind, and a guidance and an admonition for the " .۱۳۸ ".pious ones

Commentary: verse ۱۳۸

This feature which was illustrated for the pious ones, and the recommendation that was given for journey and taking examples, was a statement for all human race, but, .for the pious ones, it is a means of guidance and admonition

This is an explanation for mankind, and a guidance and an admonition for the pious " ".ones

:Explanations

Though the Qur'ān is for all human kind, the persons who are pious and observe .۱ .their duty accept admonitions properly

The receptivity of persons in understanding and utilizing the verses of the Qur'ān is .۲ .effective

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p: ۲۷۴

۱۳۹ وَلاَ تَهِنُواْ وَلاَ تَحْزَنُواْ وَأَنتُمُ الأَعْلَوْنَ

إِن كُنتُم مُّؤْمِنِينَ

Do not faint and do not grieve for you shall gain the upper hand, if you be " .۱۳۹
".believers

Commentary: verse ۱۳۹

After the defeat in the Battle of 'Uḥud, which happened because of disobedience of some fighters from the command of the office of the commander, the Messenger of Allah (p.b.u.h.), the Muslim had become out of spirits. The verse was revealed to state that they would not lose countenance for the failure in the Battle of 'Uḥud. They ought to strengthen themselves through their Faith and ought to know that they would gain :(.the upper hand. As the Qur'ān says, Allah tells Moses (a.s

surely you shall be the uppermost, " (۱) but He tells people if they be believers and ..."
.be true in faith, they gain mastery

".Do not faint and do not grieve for you shall gain the upper hand, if you be believers "

:Explanations

A local failure is not the sign of the final defeat, (regarding to the occasion of the .۱
.(revelation of the verse

If they did not lose the spirit of Faith and did not ignore the command of the .۲
Messenger of Allah (p.b.u.h.), they would not be defeated, (regarding to the occasion
.(of the revelation of the verse

****

۱- The Quran, durs Tsha, No. ۲۰, verse ۶۸ ۱

١۴٠ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

,If a wound touches you " .١۴٠

,because a wound similar to it has also touched the (disbelieving) people

;and such days We deal out in turn among mankind

and that Allah may recognize (by trial) those who have believed and take witnesses ;from among you

".and Allah does not love the unjust

Commentary: verse ١۴٠

This verse, in the form of consoling the Muslims, states a fact. The fact is that if they had born some losses and damages for the sake of right and along the path of a divine goal and a clear bright future, their enemies had also had some killed and wounded figures. If they did not win the victory in the Battle of 'Uḥud that day, their enemies had also been defeated in the Battle of Badr before that day. Therefore, it is .necessary for them to be patient in the divine trials

:Explanations

You Muslims should not be less than the disbelievers from the point of patience and .١ .perseverance

If a wound touches you, because a wound similar to it has also touched the " "... ,(disbelieving) people

.The sweet and bitter accidents are not durable .٢

"...;and such days We deal out in turn among mankind ..."

۳. The faithful people are recognized from those who only claim Faith in fightings and in the ascents and descents of life.

"... and that Allah may recognize (by trial) those who have believed ..."

In the bitter experience of `Uḥud, the Lord took witnesses from your own that how .۴ the disobedience from the commander ended to a bitter failure.

"... and take witnesses from among you ...; "

.The temporary victory of the disbelievers is not the sign of the love of Allah to them .۵

"... and Allah does not love the unjust."

****

۱۴۱ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَمْحَقَ الْكَافِرِينَ

".And that Allah may purge those who believe and wipe out the disbelievers " .۱۴۱

Commentary: verse ۱۴۱

The Arabic word /tamḥīṣ/ means to purify from any vice and defect, and the word /maḥq/ in Arabic means to decrease gradually.

Maybe, in the defeat of 'Uḥud, Allah wished to show the weak points of Muslims to them so that they would think of improving themselves and decide to recompense their shortcomings in order that they might be necesserily prepared for the later acts.

Sometimes the instructive failures are more convinient than the victories that cause negligence.

".And that Allah may purge those who believe and wipe out the disbelievers "

****

۱۴۲ أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّهَ وَلَمَّا يَعْلَمِ اللّهُ

الَّذِينَ جَاهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ

Or have you imagined that you will enter Paradise and that Allah does not yet " .۱۴۲
" ? know those among you who strived nor He knows the patient ones

Commentary: verse ۱۴۲

In this verse it refers to the holy struggle, patience and perseverance of the believers, because the way to Heaven is through patience and Holy war. The Qur'ān, addressing those who enter the Heaven, says: " Peace be on you for that you persevered in patience! ... "(۱) In this statement there is a narrow sense. It does not say: Peace be on you for the performance of Hajj or fasting or paying alms, because accomplishment .of any duty needs patience and perseverance

Or have you imagined that you will enter Paradise and that Allah does not yet know " " ? those among you who strived nor He knows the patient ones

:Explanation

۱. Bare Faith is not enough, effort and action is also necessary. Yes, Heaven is in the .pledge of good deeds

۲. The key to Heaven is patience and Holy war. (Patience in sorrows and happinesses, .(in sins, in obedience, and, finally, in the greater warfare and the lesser warfare

۳. Patience and perseverance in the Holy war is necessary, because the first onset of war, its continuation, and the sad effects that come forth after war, all in all, need .patience and constancy

۴. .Leave your vain imaginations and false expectations

" ... Or have you imagined "

****

Sura Ar-Ra`d, No ۱۳, verse ۲۴ ۱ -۱

۱۴۳ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ

مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ

And really you were longing for death before you met it (the holy struggle); but " .۱۴۳
" ! ((now that) you have seen it, you look (at it

Commentary: verse ۱۴۳

In the occasion of revelation of this verse, it has been said that after the Battle of Badr when the Muslims won the war and some believers were slain, too, some of the remaining persons wished that they had also been slain in the Battle of Badr in the path of Allah. But, in the following year, when the Battle of 'Uḥud took place, they ran .away from it. These people are criticized and scorned in this verse

:Explanation

Be not deceived by your wishes, and do not trust on any empty motto or on any one .۱
.who claims it

It is in practice and in the field of action that human beings are tried. In the . ۲
supplication of the martyrs of Karbala, we recite: " We wish we had been with you and
".had been killed as you

? Have we ever thought that how much do we do practically in action

And really you were longing for death before you met it (the holy struggle); but (now "
" ! (that) you have seen it, you look (at it

****

Section ۱۵, Perseverance and patience

Point

In suffering enjoined

To be steadfast in faith and to be steadfast in suffering

warning to the companions of the Apostle of Allah against

giving way in the events of trials and turning their backs upon

.their heels

۱۴۴ وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفإِيْن مَّاتَ

أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ

فَلَن يَضُرَّ اللَّهَ شَيْئا وَسَيَجْزِى اللَّهُ الشَّ-كِرِينَ

۱۴۴. "And Muhammad is not but only a messenger before whom messengers have already passed away. Therefore, if he dies or be killed, will you turn back (in creed) ? upon your heels

;And whoever turns back upon his heels will by no means do harm to Allah in the least

".and Allah will reward the grateful

Commentary: verse ۱۴۴

In many commentary books from both schools of thought, it is cited that when in the Battle of 'Uḥud a stone was thrown towards the teeth of the Prophet (p.b.u.h.) by the disbelievers and it bleeded, someone cried that Muhammad was killed. Some believers also considered the slain of Maṣ`ab by mistake as the slain of the Prophet (p.b.u.h.). The gossip caused the disbelievers to be happy and encouraged, and a group of the unsettled Muslims ran away. Some others thought to go to Abūsufyān, the commander of the disbelievers, to get immunity. On the other hand, there were some Muslims there who shouted loudly: " Suppose Muhammad

p.b.u.h.) does not exist, but the path of Muhammad (p.b.u.h.) and the Lord of)
" ! Muhammad (p.b.u.h.) do exist. Then do not escape

:Explanations

The Islamic community should be so firmly formed that even the absence of the .۱
.leader does not harm it

The Prophet of Islam (p.b.u.h.) also follows Allah's way of treatment and the natural .۲
.laws, and conditions such as death and life

"... And Muhammad is not but only a messenger "

Did the followers of the former religions returned from their Faith when their .۳
? Prophets died

"... .before whom messengers have already passed away ..."

Spreading gossips is one the weapons of the enemy, (regarding the occasion of .۴
.(revelation of the verse

"... ? Therefore, if he dies or be killed, will you turn back (in creed) upon your heels ..."

.Belief or disbelief of people has neither any gain nor any loss for Allah .۵

And whoever turns back upon his heels will by no means do harm to Allah in the "
"... ;least

Persevering on the path of right is the best kind of the pratical gratitude, the reward .۶
.of which is with Allah

".and Allah will reward the grateful ..."

****

۱۴۵ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلاَّ بِإِذْنِ اللَّهِ

كِتَابًا مُّؤَجَّلاً

وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا

وَمَن يُرِدْ ثَوَابَ الآخِرَهِ نُؤْتِهِ مِنْهَا

وَسَنَجْزِی الشَّاكِرِينَ

۱۴۵. " And it is not for any one to die but by Allah's leave at a term appointed;

and whoever desires the reward of this world,

We give him thereof;

and whoever desires the reward of the Hereafter, We give him thereof !

and Allah will reward the grateful."

Commentary: verse ۱۴۵

As it was said before, the vain gossip of the death of the Prophet (p.b.u.h.), in the Battle of 'Uḥud disturbed a great number of Muslims so that some of them ran away from the Battlefield. It was so terrible that a few of them even wanted to return from Islam, too. In this verse, again to warn and aware that group, it says:

" And it is not for any one to die but by Allah's leave at a term appointed; ..."

Thus, if the Prophet of Allah (p.b.u.h.) were slain in that battlefield, it would not be any thing but the devised performance of Allah's way of treatment.

On the other side, escaping from the battlefield cannot prevent the coming of death of a person, the same as the participation in the Holy war does not hasten in the death of anyone.

At the end of the verse, it indicates that the effort and endeavour of no one will be wasted. Then, if the aim of a person is only the worldly material profits (and, like those

fighters of 'Uḥud, tries only for obtaining

p: ٢٨٣

war spoils) the one will finally get a share of it and, however, such people will attain .their aim

"... ! and whoever desire the reward of the Hereafter, We give him thereof ..."

Therefore, now that obtaining both the worldly merits and those of Hereafter need effort, then why might a person not use the capital of his self along the second path, ? which is an excellent and constant way

:Another time again, it emphasizes that

".and Allah will reward the grateful ..."

****

۱۴۶ وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ

فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ فِى سَبِيلِ اللَّهِ وَمَا ضَعُفُواْ وَمَا اسْتَكَانُواْ

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

۱۴۶. " And how many a prophet there has been with whom were many Godly men fought;

so they did not falter despite what afflicted them in the way of Allah,

nor did they weaken, nor did they yield, and Allah loves the patient, (the steadfast)."

Commentary: verse ۱۴۶

Former Strivers

Following the adventures of 'Uḥud, this verse refers to the bravery, faith and perseverance of the strivers and followers of the former prophets.

It encourages the Muslims to bravery, self-sacrifice and constancy while it scorns those who escaped from the battle of 'Uḥud. It says:

" And how many a prophet there has been with whom were many Godly men fought;

so they did not falter despite what afflicted them in the way of Allah, nor did they weaken, nor did they yield, ..."

It is evident that Allah also loves such servants who do not abandon perseverance.

"... and Allah loves the patient, (the steadfast)."

****

۱۴۷ وَمَا كَانَ قَوْلَهُمْ إِلاَّ أَن قَالُواْ

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا

عَلَى الْقَوْمِ الْكَافِرِينَ

۱۴۷. " And their statement was nothing but that they said: ` Our Lord!

forgive us our sins and our prodigality in our affair and make our feet firm and help us against the disbelieving folk '."

Commentary: verse ۱۴۷

When facing with the enemy they entangled with difficulties as a result of some mistakes, or shortcomings they had. So, instead of leaving the battlefield, or yielding to the enemy, or arising the thought of apostasy or returning to infidelity in their mind, they turned to the glory of Allah and:

" And their statement was nothing but that they said: ` Our Lord!

forgive us our sins and our prodigality in our affair and make our feet firm and help us against the disbelieving folk '."

****

۱۴۸ فَئاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْاخِرَهِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

So Allah gave them the reward of the world and the goodness of the reward of " .۱۴۸ ;the Hereafter

".and Allah loves the doers of good

Commentary: verse ۱۴۸

With that kind of thought and practice, they would get their reward from Allah soon. Thus, Allah, too, gave them both the reward of this world, which was their victory and .overcoming against the enemy, and the good reward of the Hereafter

So Allah gave them the reward of the world and the goodness of the reward of the " "... ;Hereafter

Then, at the end of the verse, the Qur'ān has counted them among the good doers, :and says

".and Allah loves the doers of good ..."

****

.Section ۱۶,Delinquency and Dread with some Muslims in the Battle of 'Uḥud

Point

Dread and delinquency on the part some Muslims the causes of the misfortunes in the .Battle of 'Uhud after the promised victory the delinquents murmuring

۱۴۹ يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓاْإِن تُطِيعُواْ الَّذِينَ كَفَرُواْ

يَرُدُّوكُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ فَتَنقَلِبُواْ خَـٰسِرِينَ

,O' you who have Faith! if you obey those who disbelieve " .۱۴۹

,they will turn you back to your (faithless) ancestors

".so you will turn back losers

Commentary: verse ۱۴۹

!The Repeated Warnings

After the end of the Battle of 'Uḥud, the enemies of Islam, in the form of advice and sympathy, scattered the seed of discord among the Muslims, and made them distrustful unto Islam. This verse warns the Muslims and awares them that they must avoid following the enemies, because, after paving the honourable spiritual development along the path of Islam, they may bring Muslims back to corruption and .disbelief

O' you who have Faith! if you obey those who disbelieve, they will turn you back to " ".your (faithless) ancestors, so you will turn back losers

What a damage is worse than this that a believer changes Islam with infidelity, .prosperity with wickedness, and reality with falsehood

****

۱۵۰ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

".Nay! Allah is your Guardian and He is the best of the helpers " .۱۵۰

Commentary: verse ۱۵۰

In this verse, the Qur'ān emphasizes that Allah is the helper Who will never be defeated. No power can match His Power. But other helpers may be involved with .failure and be destroyed

".Nay! Allah is your Guardian and He is the best of the helpers "

****

p: ۲۸۹

١٥١ سَنُلْقِی فِی قُلُوبِ الَّذِینَ کَفَرُواْ الرُّعْبَ بِمَا أَشْرَکُواْ بِاللَّهِ

مَا لَمْ یُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَئهُمُ النَّارُ

وَبِئْسَ مَثْوَی الظَّالِمِینَ

We shall cast terror into the hearts of those who disbelieve, for that they have " .١٥١ ,associated with Allah for which He has sent down no authority

;and their abode is the Fire

" !and how bad is the abode of the unjust

Commentary: verse ١٥١

In this verse, it points to the marvellous security of Muslims after the Battle of 'Uḥud. :It says

"… .We shall cast terror into the hearts of those who disbelieve "

.That is, We do the same as you saw the example of it at the end of the Battle of 'Uḥud

In the second sentence of the verse, the reason of casting fear into the hearts of the :disbelievers is stated such

for that they have associated with Allah for which He has sent down no …" "…,authority

Finally, at the end of the verse, it has pointed out to the end of these people. It indicates that such people have done injustice to themselve and to their society; that :is why

;and their abode is the Fire …"

" !and how bad is the abode of the unjust

****

١٥٢ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ

حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِى الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ

مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الْآخِرَةَ

ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنكُمْ

وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

١٥٢. " And indeed Allah fulfilled His promise to you (in the first stage) when, with His leave, you slew them until when you became weak-hearted and disputed about the matter, and you disobeyed after that He showed you that which you loved.

Some of you desire the world and some of you desire the Hereafter.

Then He turned you away from them (the disbelievers) so He might try you. And He has certainly forgiven you;

and Allah is gracious to the believers."

Commentary: verse ١٥٢

A Failure after Triumph

In the explanation of the Battle of 'Uḥud, it was said that at the beginning of the war, Muslims fought unitedly and with a special bravity so that they won the battle. But disobedience of a group of the strivers, who left their intrenchments and went to gather spoils of war, caused the circumstances to be changed and the troops of Islam bore a great failure.

When Muslim strivers, who had suffered to give many slains and a heavy loss, were returning to Medina, they were murmuring questions with each other as that: `Had Allah not promised us the victory of the war ? Then, why we were defeated in this war ?'

So, in these verses, the Qur'ān, answering them, explains the factors of their failure.

This verse indicates that the promise of Allah about their triumph was completely right. Therefore, at the beginning of fight they

.won the battle; and, by the command of Allah, they killed the enemies

The Qur'ān tells them that this promise went on until the time they had not left the perseverance and following the command of the Prophet (p.b.u.h.). The failure began .from the time weakness and disobedience came upon them

And indeed Allah fulfilled His promise to you (in the first stage) when, with His leave, " ,you slew them until when you became weak-hearted and disputed about the matter "...

That is, if you considered that the promise of victory had been without any condition, you made a great mistake. All the promises of victory are conditioned to the .obedience from the command of Allah

:Then, the Qur'ān says

"... .and you disobeyed after that He showed you that which you loved ..."

:Then, it continues saying

"... .Some of you desire the world and some of you desire the Hereafter ..."

Here, the circumstances have changed and Allah has altered your victory to failure in .order to try you and punish you and train you

"...then He turned you away prom them (the disbelievers) so that He might try you ..."

,Then the Lord forgave you all these disobediences and sins of yours

while you deserved to be punished. This is because Allah does not withhold any .bounty to the believers

".And He has certainly forgiven you; and Allah is gracious to the believers ..."

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١٥٣ إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِى أَخْرَاكُمْ

فَأَثَـبَكُمْ غَمَّا بِغَمٍّ لِّكَيْلاَ

تَحْزَنُواْ عَلَى مَا فَاتَكُمْ وَلاَ مَآ أَصَـبَكُمْ

وَاللَّهُ خَبِيرُ بِمَا تَعْمَلُونَ

Remember) when you were climbing (the hillside) and paid no heed to any one,) " .١٥٣ ,while the Messenger was calling you from your rear

so He inflicted you with grief on grief that you might not be sorry for what escaped ;you and neither for what befell you

".and Allah is well aware of what you do

Commentary: verse ١٥٣

In this verse the Qur'ān reminds Muslims the ending scene of the Battle of 'Uḥud and tells them to remember when they were scattered and they were running away without paying any attention to their fellow strivers at their backs to see in what .condition they were, though the Prophet (p.b.u.h.) was calling them from their behind

Remember) when you were climbing (the hillside) and paid no heed to any one, while)" "… ,the Messenger was calling you from your rear

The Prophet (p.b.u.h.) was calling them, saying: " O' servants of Allah! return to me! ".return to me! I am the Messenger of Allah

:It tells them that at that time neither of them attended to his words

"….so He inflicted you with grief on grief …"

The invasion of grief and sorrow to them was for that they would not be sorry any more for losing the spoils of war, and that they would not be worried about the wounds they suffered in the battlefield in the path of victory; and surely Allah knows .what they do

that you might not be sorry for what escaped you and neither for what befell you; ..."
".and Allah is well aware of what you do

****

۱۵۴ ثُمَّ أَنزَلَ عَلَيْكَم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائفَةً مِّنكَمْ

وَطَائفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ

ظَنَّ الْجَاهِلِيَّهِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْ ءٍ

قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِی أَنفُسِهِم مَّا لَا يُبْدُونَ لَکَ

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الامْرِ شَيْ ءٌ مَّا قُتِلْنَا هَهُنَا

قُل لَّوْ كُنتُمْ فِی بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

وَلِيَبْتَلِیَ اللَّهُ مَا فِی صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِی قُلُوبِكُمْ

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Then, after that grief, He sent down security upon you (in the form of) slumber " .۱۵۴ coming upon a group of you, while another group have cared only for their own .selves, thinking about Allah unjustly, the thought of ignorance

They say: ` Is there anything for us in the authority ? ' Say: ` Verily the authority belongs to Allah entirely '. They hide within themselves what they show not to you, saying: ` Had we had a part in the authority, we would not have been slain here '. Say: ` Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds; and that Allah might try what was in ;your breasts and that He might purge what was in your hearts

".and Allah is aware of what is in the breasts

Commentary: verse ۱۵۴

The night following the Battle of 'Uḥud was a dreadful night, full of anxiety and fear. The Muslims anticipated that the victorious soldiers of Quraysh would return to Medina again. At this time the true strivers and the repentants who had regreted from their escape in 'Uḥud, trusted to the Grace of Allah and were assured of the promises of the Prophet

p.b.u.h.)). The verse under discussion explains the event of that night. It denotes that) after those heavy grieves and sorrows of the day of 'Uḥud, He sent down peace and :security on them. It says

" ... ,Then, after that grief, He sent down security upon you "

This peace was the very light sleep that fell on a group of them, but there were some others who thought of their own selves and cared nothing except their own rescue. :That was why they lost the security given to them totally. It says

in the form of) slumber coming upon a group of you; while another group have) ..." " ... ,cared only for their own selves

Then it pays to the explanation of the talks and thoughts of hypocrites and those .whose faith was not so firm and who sat up that night

They imagined something wrong about Allah, similar to the thoughts of the Age of Ignorance which existed before Islam. They had in their minds that the Prophet's .promises were probably lies

" ... ,Thinking about Allah unjustly, the thought of ignorance ..."

They said to each other among themselves whether it was possible, with that horrible :circumstance they saw, that they overcame. It says

"...' ? They say: ` Is there anything for us in the authority ..."

That is, it is quitely impossible. But the Qur'ān, in answer to them, says: Yes, triumph is .in the hand of Allah and if He wills, and finds you eligible for it, He will grant it to you

"...'.Say: ` Verily the authority belongs to Allah entirely ..."

The verse indicates that they conceal some affairs in their hearts and they do not .make them manifest for you

"...,They hide within themselves what they show not to you ..."

It seemed they thought the failure in `Uḥud was the sign that the religion of Islam was not right. Therefore, they said if they had been right and had a share of triumph, they would not have given so many slains in that battle. It says:

"... saying: ` Had we had a part in the authority, we would not have been slain here.' "

In answer to them, Allah points to two subjects. It says:

"... Say: ` Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds;..."

p: ۲۹۵

Another subject is that these events should come forth in order that the Lord try what .they had in their hearts and that the rows be recognized

Moreover, in this course, individuals might be gradually trained, and their intentions .be purified, their faith be firmed, and their hearts be purged from evils

and that Allah might try what was in your breasts and that He might purge what …" "… ;was in your hearts

:At the end of the verse, it says

".and Allah is aware of what is in the breasts …"

And it is for the very reason that Allah does not reckon only the deeds of people, but He wants to try their hearts, too, and purify them from dirt of polytheism, hypocrisy, .and doubt

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p: ۲۹۶

۱۵۵ إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ

إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُواْ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ

إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

.۱۵۵ " Verily those of you who turned back on the day (of `Uhud) when both troops met, only Satan made them slip because of something they earned;

and certainly Allah has pardoned them; Surely Allah is Forgiving, Forbearing."

Commentary: verse ۱۵۵

This verse is about the escape of the Muslims from the Battle of 'Uḥud. As most commentary books denote, in the Battle of 'Uḥud all strivers flew except thirteen ones. Five people of them were from Emigrants (muhājirīn) and eight people from Helpers /'anṣār/. The opinions are devided as for the names of these thirteen people that who they were, except Ali-ibn-Abīṭālib (a.s.).

However, in the Battle of 'Uḥud, the Muslims were divided into four groups: ۱. Martyrs; ۲. The Patients; ۳. The Fugitives, who were forgiven; ۴.The hypocrites.

Explanations:

۱. Sin clears the field for the temptations of Satan.

"... only Satan made them slip because of something they earned; ..."

۲. One of the reasons of escaping from fight is sin. Sin tears the curtain of piety and weakens the spirit of man and, then, paves the way for the influence of Satan.

۳. Deeds effect on spiritualities. As a result of sins, some persons become coward and ran away.

۴. Strivers should set themselves in the course of repentance, seeking forgiveness and self-improvement.

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p: ۲۹۷

Section ۱۷, The faithful Hypocrites in the Battle of Uhud

Point

۱۵۶ يَأَيُّهَا الَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَالَّذِينَ

كَفَرُواْ وَقَالُواْ لِإِخْوَ نِهِمْ إِذَا ضَرَبُواْ فِى الْأَرْضِ أَوْ كَانُواْ غُزًّى

لَّوْ كَانُواْ عِندَنَا مَا مَاتُواْ وَمَا قُتِلُواْ

لِيَجْعَلَ اللَّهُ ذَ لِكَ حَسْرَةً فِى قُلُوبِهِمْ وَاللَّهُ يُحْيِى وَيُمِيتُ

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

۱۵۶. " O' you who have Faith! be not like those who disbelieved and said of their brethren when they traveled in the earth or engaged in fighting:

Had they been with us they would not have died and they would not have been killed ` '; so that Allah may make this a regret in their

hearts. And, Allah gives life and causes to die; and Allah sees what you do."

Commentary: verse ۱۵۶

We ought to stand firm against discouraging propagations and inspirations, and gossips should not be retold. We must know that death and life are from the determinations of Allah and are not concerned to fight and journey. So, the enemy cast the evil propagation in the form of sympathy and regret.

" O' you who have Faith! be not like those who disbelieved and said of their brethren when they traveled in the earth or engaged in fighting:

Had they been with us they would not have died and they would not have been killed ` '; so that Allah may make this a regret in their hearts. And, Allah gives life and causes to die; ..."

Thus, Allah is the Clearsighted and the Cognizant. So, be careful of your conditions, thoughts, and deeds.

" .and Allah sees what you do ..."

p: ۲۹۸

۱۵۷ وَلَئِن قُتِلْتُمْ فِى سَبِيلِ اللَّهِ أَوْمُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ

وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

And if you be killed in the way of Allah or you die, surely forgiveness and mercy " .۱۵۷ ".from Allah are far better than all that they amass

Commentary: verse ۱۵۷

In divine world-view and heavenly theology, the death in the way of Allah .(martyrdom) is better than the whole world and its belongings to be compiled

Mercy and forgiveness have an eternal result, but wealth and property have some temporal effects. What is important is that the affairs be in the way of Allah, whether .martyrdom or death

And if you be killed in the way of Allah or you die, surely forgiveness and mercy from " ".Allah are far better than all that they amass

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۱۵۸ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ

".And if you die or be killed, certainly to Allah shall you be gathered together " .۱۵۸

Commentary: verse ۱۵۸

There is no more than one way and it is going towards Allah. Then, why do we not ? accept the best kind of passing away contently when we move to that direction

".And if you die or be killed, certainly to Allah shall you be gathered together "

And, if death and martyrdom is returning to Allah, then why is there anxiety in our ? mind

Imam Hussayn (a.s.) has said: " If bodies are prepared for death, then the death of a (man in the way of Allah with sword is the best death." (۱

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p: ۳۰۰

Bihar-ul-Anwār, vol. ۴۴, p.۳۷۴ ۱ -۱

۱۵۹ فَبِمَا رَحْمَهٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا

غَلِيظَ الْقَلْبِ لَانفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

وَشَاوِرْهُمْ فِى الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Thus, it is due to the mercy from Allah that you have been lenient with them, and " .۱۵۹ had you been rough, hard hearted, they would certainly have dispersed from around you. Therefore, pardon them and seek forgiveness for them; and consult with them in .the affair

So, when you have decided, then trust in Allah; (for) verily Allah loves those who trust ".((in Him

Commentary: verse ۱۵۹

The content of the verse works as some general instructions, but the revelation of the verse is about the Battle of 'Uḥud. The Muslims who had ran away in the Battle of `Uḥud, and were defeated, were burning in the fire of regret, remorse and sorrow. They gathered around the Prophet (p.b.u.h.) and apologized. Then, the Lord issued the .command of their general pardon by this verse

:Explanations

Lenience is a gift from Allah. Thus, those who have not lenience are deprived from .۱ .this bounty

"... ,Thus, it is due to the mercy from Allah that you have been lenient with them "

.The hard-hearted and strict people cannot have etiquette with people .۲

and had you been rough, hard hearted, they would certainly have dispersed from ..." "... .around you

A fruitful and proper leadership and administrationship is always .۳

.accompanied with attraction and affection

.Attract those defeated in war and modest sinners .۴

Therefore, pardon them and seek forgiveness for them; and consult with them in ..." "....the affair

Inside consultation, there lie: sympathy, development of talents, recognition of .۵ friends from enemies, selecting the best attitude, creation of kindness and love, and a .practical lesson for others

You may pardon them for the injustice they treated to you, and for the sin they .۶ committed with respect to Allah, seek forgiveness from Allah for them and keep them .in the scene by consulting with them in the political, social affairs

.Beside contemplation and consultation, do not forget to trust in Allah .۷

"... ;so, when you have decided, then trust in Allah ..."

Consultation and reliance in Allah are beloved with Him, whether we attain the aim .۸ .or not

" .(for) verily Allah loves those who trust (in Him) ..."

:In administrationship once lenience is needed, like this verse .۹

pardon them...", while in another occasion intensity and severity is necessary: "... ..." (and be hard against them ..."(۱)

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p: ۳۰۲

Sura Al-Tahrim, No. ۶۶, verse ۹ ۱ -۱

۱۶۰ إِن يَنصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ

وإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِى يَنصُرُكُم مِّن بَعْدِهِ

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

۱۶۰. " If Allah helps you, none can overcome you. But, if He forsakes you, who is there then that can help you after that ? And on Allah should the believers rely."

Commentary: verse ۱۶۰

In the previous verse, trust and reliance in Allah was recommended.

In this verse the reason of that reliance is expressed, saying that both honour and abasement are with Allah.

It is narrated in a tradition that the Prophet (p.b.u.h.) asked Gabriel:

" What is trust in Allah ? "

Gabriel answered: " It is so that you know people do not give you profit nor loss, neither they grant nor restrain; and that you be despair of all human kind. Then, when a servant becomes like this, he will not act for any one except Allah; he will not be hopeful of or afraid of anyone but Allah; he will not become desirous in anyone save Allah. And, this is the reality of trust, /tawakkul/."

Explanations:

۱. Both overcoming against the enemy, or being defeated from the enemy, are in the Will of Allah.

۲. Natural victories are usually influenced by other factors, but the divine helps and victories are not like that.

" If Allah helps you, none can overcome you. But, if He forsakes you, who is there then that can help you after that ? And on Allah should the believers rely."

۱۶۱ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَـٰمَةِ

ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْـلَمُونَ

And it is not for any prophet to defraud and whoever defrauds shall bring along " .۱۶۱ .what he has defrauded on the Day of Resurrection

Then everyone will be repaid for whatever he has earned, and they will not be dealt ".with unjustly

Commentary: verse ۱۶۱

This verse, may be as an answer that refers to those who, for the sake of gathering spoils of war, left the protective zone in 'Uḥud. Imagining that they would not be deprived from their booty shares, they ignored the warnings of their commander who said that their share was preserved and it would not be far from the view of the .(.Messenger of Allah (p.b.u.h

:Explanations

Prophets have always been trustworthy. The one, who wants to train some . ۱ .trustworthy persons, must not himself be treacherous

Unfortunately, today, there are many treacherous figures among the non-heavenly) .(leaders

Not all the companions had enough Faith. Some of them were so that who might .۲ .(.prove treacherous actions unto the Messenger of Allah (p.b.u.h

.None is safe from the suspicion of people .۳

Taking the property of others today (in this world) and returning them on that Day .۴ (in the Hereafter) is a kind of punishment. And, what a grievous state is that, that a person be brought with the wealth he had proved treacherous in before Prophets, .martyrs and all human beings on the Day of Judgment

"... and whoever defrauds shall bring along what he has defrauded ..."

Fraud; deceit, usurpation and treacher are from among the instances of /qall/ .'`defraud

p: ٣٠۴

At the time of the Prophet (p.b.u.h.), it happened that the man who was in charge of collecting alms came to the Messenger of Allah (p.b.u.h.) and said: " This quantity of ,wealth I have collected is alms and belongs to you

and this separate quantity is the gifts of people to myself. Then, the Prophet (p.b.u.h.) went up the pulpit and asked the audience: `If this person remained at home, would any one give him a gift ? By Allah he will be raised in Hereafter with these unlawful '.properties

.Remembrance of Hereafter restrains a person from treachery .۵

"... ,then everyone will be repaid for whatever he has earned ..."

Allah is just. (He both gives the reward completely and never goes to extremes, .۶ .(even for a dot

".and they will not be dealt with unjustly ..."

.Defend the rights of pure servants and the saints of Allah .۷

"... And it is not for any prophet to defraud "

The weakness of faith, from one side, and the love of the world, from another side, .۸ .set men to suspect against the prophets

Hereafter is a scene where the righteous will bring their good deeds, and the .۹ :treacherous ones will bring their own treacheries

and whoever defrauds shall bring along what he has defrauded on the Day of ..." "....Resurrection

.The rank of prophethood never fits with treachery .۱۰

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p: ۳۰۵

۱۶۲ أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِنَ اللَّهِ

وَمَأْوَئهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Is one who follows the pleasure of Allah like him who incurs wrath from Allah, " .۱۶۲
? and whose abode will be Hell

" !.And an evil destination it is

Commentary: verse ۱۶۲

Upon the occasion of revelation of this verse, it is cited in commentary books from both great sects of Islam that: When the Messenger of Allah issued the command of setting to 'Uḥud, the hypocrites stayed in Medina under the pretext that they were not sure of the occurrence of fight and conflict. At the same time some Muslims whose faith was weak followed them and did not attend at the battle. This verse illustrates the feature of this group. In a few former verses (verse ۱۵۵) it said that Allah has pardoned those who ran away from the battle and after that they regreted. But, regarding to the occasion of revelation of the verse, He does not forgive the wealthy .ones and the hypocrites who seek excuses

:Explanations

In an Islamic society, strivers and those who sit still at home should not be treated .۱
.(the same, (regarding to the occasion of revelation

.The aim of the true strivers is gaining the good pleasure of Allah .۲

"...Is one who follows the pleasure of Allah "

.Returning face from battle-field is returning to the Wrath of Allah .۳

"...,like him who incurs wrath from Allah ..."

"... ? and whose abode will be Hell ..."

".And, it is an evil destination ..."

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p: ۳۰۶

۱۶۳ هُمْ دَرَجَ–تٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَ–ا يَعْمَلُ–ونَ

".They are of (varying) ranks with Allah; and Allah sees what they do " .۱۶۳

Commentary: verse ۱۶۳

Some verses of the Qur'ān indicate that there are different degrees for the people. For example, Sura Al-Anfāl, No. ۸, verse ۴ says: "... they shall have from their Lord exalted grades..." Or, Sura Ṭāhā, No ۲۰, verse ۷۵ says: "... these it is who shall have the ".high ranks

In this verse the persons themselves are rendered into `ranks'. It is similar to the meaning that a human being should act according to the scale, but later he himself becomes a scale. Or, another example is that: at first man is ` praiser of Allah ', /ðākir/, but later he himself becomes `reminder', /ðikr/, in a way that his remembrance causes hearts to be in peace. At first, he turns around the axis, but, later, he himself .becomes the axis of the Truth

;They are of (varying) ranks with Allah "

".and Allah sees what they do

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۱۶۴ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ

يَتْلُواْ عَلَيْهِمْ ءَايَتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَبَ وَالْحِكْمَةَ

وإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَلٍ مُّبِينٍ

۱۶۴. " Indeed Allah conferred a favour upon the believers when He raised up among them a messenger of their own selves to recite His verses unto them and purify them and to teach them the Book and the Wisdom;

although earlier they had surely been in manifest error."

Commentary: verse ۱۶۴

The Arabic term /minnah/ is derived from the root /manna/ with the sense of a stone by which things may be weighed. Thus, every weighty and valuable bounty is called /minnah/. But showing some slight bounties as some heavy and magnificant ones, is disagreeable. Therefore, donating a great bounty is good, but representing an ordinary bounty in a great shape is reprobated.

Explanations:

۱. The appointment of Prophets to prophecy is the greatest heavenly gift and the greatest bounty of Allah.

" Indeed Allah conferred a favour..."

۲. Prophets were chosen from among people themselves.

"... when He raised up among them a messenger from among themselves..."

(See also the following complementary explanation, No. ۱)

۳. Purification is prior to teaching. (Purification and instruction have been at the top of the training programs of prophets.)

۴. The mission of prophets envelops all human kind, yet only the believers are

.gratitude unto this bounty and enjoy of the light of guidance

"... Indeed Allah conferred a favour upon the believers "

۵ . Self-improvement and rectitude should be performed under the light of the prophets' school of thought and the verses of Allah.

p: ۳۰۸

"... to recite His verses unto them and to purify them ..."

The austerities and monasticisms whose origin is not verses of Allah and whose teachers are not divine prophets, themselves are deviation.

۶. In order to recognize the bounty of appointment of prophets better, we should refer to the history concerning before their times.

"... although before this they had surely been in manifest error."

۷. In corruptive dark and very gloomy environments it is possible to work, too.

۸. In the manner of prophets, spiritual training and teaching both are accompanied with wisdom.

"... and to purify them and to teach them the Book and the Wisdom;..."

Complementary Explanations:

۱. The appointment of prophets from among people has some favours in itself: a) People know the background of such a prophet and trust in him. b) People are Pioneers in excecuting the commands of Allah. c) Prophets are acquainted with the pains of people and they sympathetically have a share in their joys and sorrows. d) Prophets are always available for people.

۲. There is a popular proverb in the Arabic Language which says:

Things are known by their opposites.

As it is understood from the statements of Hadrat Ali (a.s.) in Nahjul-Balāqah, in the Age of Ignorance, People had neither a sound culture nor a good hygiene.(۱)

When Hadrat Ja`far Ṭayyār, Hadrat Ali's brother, was in Abyssinia, he illustrated the situation of the Age of Ignorance for Najāshī as such: "

We were worshipping idols (but now we are worshippers of Allah). At that time, we consumed corpses; we were of corruptives; we used to break off connections with

our kindred, we had ill treatments with our neighbours, the strong members of us often devoured the rights of the weak. "

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۱- Nahjul-Balāqah, sermon ۲۶ ۱

۱۶۵ أَوَ لَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا

قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ

إِنَّ اللَّهَ عَلَى كُلِّ شَيْ ءٍ قَدِيرٌ

Yet, when a disaster befalls you while you have certainly afflicted (the fow) with " .۱۶۵
' ? twice as much, you say: ` Whence is this

". Say: ` It is from your own selves.' Surely Allah is All-Powerful over all things

Commentary: verse ۱۶۵

When seventy persons from Muslim troop were killed in the Battle of 'Uḥud and Muslims were defeated, they asked each other why they were defeated. The Lord tells them they had afflicted the enemy with twice as many in the Battle of Badr the previous year. They killed seventy people of them and captured seventy men from them, too. Besides that, the failure of that year was for their own disunity and .inactivity, and that they did not obey their commander

:Explanations

When judging, consider both the bitter and sweet aspects. (Do not think of the .۱
.(failure of ` Uḥud alone and forget the triumph of Badr

Yet, when a disaster befalls you while you have certainly afflicted (the fow) with "
"…,twice as much

In searching for the factors of failure, begin with the innate, spiritual and mental .۲
.factors; and then go to follow other factors

"…'.you say: ` Whence is this ?' Say: ` It is from your own selves …"

Allah is powerful over all things, but we must obtain the necessary conditions and .۳
.eligibilities of enjoying it

".'Surely Allah is All-Powerful over all things …"

Do not imagine that to be only Muslim is enough for winning the battle and, .۴ consequently, in every failure use the question of `why' and how, " Whence is this ? ", but beside Faith, it is necessary that the military rules, and divine way be paid .attention to

p: ۳۱۰

۱۶۶ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ

وَلِيَعْلَمَ الْمُؤْمِنِينَ

۱۶۶. " And what befell you on the day when both troops met was by Allah's leave and that He might distinguish the believers."

Commentary: verse ۱۶۶

Allah has set a cause or causes for any effect, then either failure or victory has some secrets. Your failure in the Battle of 'Uḥud related to the law of causation. It was you who relaxed your efforts in the battle and did not come into agreement with other strivers, and were greedy to gather the spoils of war. This is Allah's way of treatment and the Divine Law is found in all fights.

" And what befell you on the day when both troops met was by Allah's leave..."

Explanations:

۱. Failures and triumphs take place under the Will of Allah, and His leave is the same as Allah's way of treatment.

"... by Allah's leave ..."

۲. Bitter and sweet happenings are the site of trial and recognition of human beings.

"... and that He might distinguish the believers."

****

۱۶۷ وَلِيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَهُمْ تَعَالَوْاْ

قَتِلُواْ فِى سَبِيلِ اللَّهِ أَوِ ادْفَعُواْ قَالُواْ لَوْ نَعْلَمُ قِتَالاً لَّاتَّبَعْنَكُمْ

هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْاءِيمَنِ

يَقُولُونَ بِأَفْوَ هِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ

وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

;And that He might distinguish those who treated hypocritically " .۱۶۷

and it was said to them; ` Come! Fight in the way of Allah, or (at least) defend yourselves '. They said: ` If we knew fighting, we would certainly have followed you '. That time they were much nearer to the infidelity than to Faith. They utter with their ".mouths what is not in their hearts, and Allah knows best what they conceal

Commentary: verse ۱۶۷

:In this holy verse, another fact is referred to. It says

"... ;And that He might distinguish those who treated hypocritically "

Then the Qur'ān points to the debates that some Muslims and hypocrites had before the battle as such that: One of the Muslims (by the name of `Abdillah-ibn-`Amr-ibn-Hazzām, as Ibn-`Abbās has reported), observing that `Abdullah-ibn-`Abī Salūl and his friends separated from the troop of Islam and decided to return to Medina, told :them

and it was said to them: `Come! Fight in the way of Allah; or (at least) defend ..." "...'.yourselves

:But they brought forth a vain excuse and said

".' they said: ` If we knew fighting, we would certainly have followed you ..."

It was not more than a pretext. Both the occurrene of war was certain, and Muslims

were winning the war at the beginning. If a failure came upon them, it was because of .their own faults and offences. Allah says that they told a lie

"....that time they were much nearer to the infidelity than to Faith ..."

p: ٣١٢

It is understood from the above statement that infidelity and Faith have some degrees which depend on the notion and the way of treatment of the individual.

"... they utter with their mouths what is not in their hearts. ..."

They refrained from going to the battle-field as a result of their obstinacy upon their suggestion that they would fight in Medina, and because of fear from the hard blows of the enemy, or for the lack of love in Islam. But:

"... and Allah knows best what they conceal."

It is in such a case that He both manifests their evil feature for Muslims in this world, and will reckon their account in the Hereafter.

****

۱۶۸ الَّذِينَ قَالُواْ لإِخْوَ نِهِمْ

وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُواْ قُلْ فَادْرَءُواْ عَنْ أَنفُسِكُمُ الْمَوْتَ

إِن كُنتُمْ صَدِقِينَ

۱۶۸. " those who said about their brethren while themselves sat (at home):

` Had they obeyed us, they would not have been killed '. Say:

` Avert death from yourselves then, if you are truthful."

Commentary: verse ۱۶۸

Besides that the hypocrites themselves refrained from going to the Battle of 'Uḥud, when the strivers were returning back from fight, they reproached them. The Qur'ān answers their groundless speech in this verse. It says:

" those who said about their brethren while themselves sat (at home):

` Had they obeyed us, they would not have been killed '. Say:

` Avert death from yourselves then, if you are truthful."

****

۱۶۹ وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ

أَمْوَاتا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

.Do not think of those who were killed in the way of Allah to be dead " .۱۶۹

".Nay, they are alive, being provided sustenance with their Lord

Commentary: verse ۱۶۹

!The Alive in Eternal

This verse and two verses next to it were revealed after the incident of 'Uḥud. But its meaning and its content is general, so that it involves all the martyrs of 'Uḥud. The number of the martyrs there was fourteen the high rank of whom, as well as all :martyrs, is referred to in this verse. It says

"… .Do not think of those who were killed in the way of Allah to be dead "

Here, the addressee is only the Prophet (p.b.u.h.) in order that others reckon their .account

".Nay, they are alive, being provided sustenance with their Lord …"

The purpose of life here is the very purgatorial life which souls have in the world after death. This does not belong to only the martyrs. But, in view of the fact that martyrs are so involved the merits of the spiritual life that as if the life of other people in the .intermediate state is rather slight in comparison with it, so only they are named

****

۱۷۰ فَرِحِينَ بِمَا ءَاتَاُهمُ اللَّهُ مِن فَضْلِهِ

وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ

أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

,They are happy with what Allah has given them out of His Grace " .۱۷۰

.and rejoicing for those who have not yet joined them from behind them

".No fear shall be upon them nor shall they grieve

Commentary: verse ۱۷۰

A part of the advantages and abundant bounties of the purgatory life of martyrs are :pointed out in this verse. It says

"... ,They are happy with what Allah has given them out of His Grace "

Their second happiness is for their brothers who are strivers, but they have not joined them yet. The strivers, the future martyrs, are also happy because they see the high rank of martyrs in the next world and know that there will be no fear nor any grief : upon them on the Resurrection Day, and for its terrible happenings as well. It says

.and rejoicing for those who have not yet joined them from behind them ..."

".No fear shall be upon them nor shall they grieve

****

۱۷۱ يَسْتَبْشِرُونَ

بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

۱۷۱. " They rejoice because of favour from Allah and (His) grace, and that Allah does not waste the reward of the believers."

Commentary: verse ۱۷۱

This verse, in fact, is as an emphasis and as a more explanation upon the glad tidings that martyrs receive after their slain. They will be happy because of two matters. The first is for that they receive the bounties of Allah, not only His bounties but His Grace, too, (which is the increase and repetition of His merits). It says:

" They rejoice because of favour from Allah and (His) grace, ..."

Another matter is that they see that Allah does not waste the reward of the believers, neither the reward of the martyrs nor the reward of these true believing strivers who have not obtained the rank of martyrdom yet. It says:

"...and that Allah does not waste the reward of the believers."

****

Section ١٨, Uhud a loss to the Enemy

Point

.The misfortune of the Muslims at Uḥud was no gain to the Enemy .١

.The disbelievers disabled to inflict any loss on the Muslims .٢

.The Faithful were known from the Hypocrites .٣

١٧٢ الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ

لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَواْ أَجْرٌ عَظِيمٌ

Those who did respond to the call of Allah and the Messenger (even) after some " .١٧٢ wound had afflicted them; for those among them who did good and acted piously ".there will be a great reward

Commentary: verse ١٧٢

The Battle of Hamrā'-ul-Asad

As it was mentioned before, at the end of the Battle of 'Uḥud the victorious army of 'Abū-Sufyān, after winning the Battle, immediately started to go toward Mecca. When they reached the region of Ruḥā', they seriously regreted from their action. They decided to return to Medina and destroy the rest of Muslims totally. Then, the Prophet (p.b.u.h.) was informed of the matter. So, he ordered the army of 'Uḥud to be prepared for participating in another fight. This news met the army of the Quraysh !when they wondered and were frightened

At this time, another subject weakened their courage more than before. One of the pagans by the name of Ma'bad-ul-Khazā'ī, who saw the situation of the Prophet (p.b.u.h.) and his followers and was shaken by it, told him (p.b.u.h.) that observing their situation was very unpleasant and intolerable for them (the pgans). He said those .words and went away

When he reached the army of 'Abū-Sufyān in Ruhā', 'Abū-Sufyān asked him about the

:Prophet of Islam (p.b.u.h.). In answer to him, Ma'bad said

p: ٣١٨

".I saw Muhammad with a large army who were pursuing you "

Abū-Sufyān and his followers decided to retreat, but they asked a group from the' tribe of 'Abdul-Qays, who were passing by there, to inform the Prophet of Islam (p.b.u.h.) that 'Abū-Sufyān and the idolators of the Quraysh, with a large army, were going towards Medina in order to annihilate the rest of the companions of the .(.Perophet (p.b.u.h

:When this message reached the Prophet (p.b.u.h.) and Muslims, they said

(Allah is sufficient for us and how excellent is such a Protector ! "(١ "

They waited and waited there, but no sign appeared from the enemy's army. Then, after three days remaining there, they returned to Medina. This verse, and two verses next to it, point to this incident. It indicates that those who accepted the invitation of Allah and the Messenger (p.b.u.h.), and after having some wounds afflicted on the day .of 'Uḥud, they became ready to take part in another fight against the enemy

From among them, those who did good and were pious, viz. those who took part in :the war with pure intention and complete sincerity, will have a great reward. It says

Those who did respond to the call of Allah and the Messenger (even) after some " wound had afflicted them; for those among them who did good and acted piously ".there will be a great reward

****

Sura Ali-Imrān, No.٣, verse ١٧٣ -١

۱۷۳ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِءِنَّ النَّاسَ قَدْ جَمَعُواْ لَكُمْ

فَاخْشَوْهُمْ فَزَادَهُمْ إِءِيمَنًا وَقَالُواْ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those to whom the people said: ` Verily the men have gathered against you, " .۱۷۳ :therefore fear them '. Yet it increased them in faith and they said

" ' !Allah is sufficient for us and how excellent is such a Protector `

Commentary: verse ۱۷۳

The enemy, propagating agents, and some simple-minded and coward people advisingly inspire that the group of enemy is strong and none can combat them, so it is better not to entangle yourselves with fight. The true believers, without any fear .and, as they are qualified in the verse, calmly answer them

Those to whom the people said: ` Verily the men have gathered against you, " :therefore fear them '. Yet it increased them in faith and they said

" ' !Allah is sufficient for us and how excellent is such a Protector `

:Explanations

.Be not frightened by the hollow propagations of the enemy .۱

In the fighting place and among the strivers, be careful of the penetrating members .۲ .of the enemy

The strongest barrier against all the threats of the enemy is Faith and trusting in .۳ .Allah

" ' !Allah is sufficient for us and how excellent is such a Protector ..."

When a believer happens to be inflicted with disasters, he increases his reliance and .۴ .his connection with Allah

"... Yet it increased them in faith ..."

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p: ۳۲۰

۱۷۴ فَانقَلَبُواْ بِنِعْمَهٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ

وَاتَّبَعُواْ رِضْوَ نَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

;So they returned (home) with the favour from Allah and (His) grace " .۱۷۴

;no evil touched them and they followed the pleasure of Allah

".and Allah is the Lord of Mighty Grace

Commentary: verse ۱۷۴

The wounded strivers of the Battle of 'Uḥud were prepared again to defend Islam by the command of the Messenger of Allah (p.b.u.h.). Then, they pursued the enemy as far as the camping-place of Hamrā'-ul-Asad. So, the enemies, who were afraid of Muslims' preparation and courage, dispensed with attacking again and returned .home. This verse is upon the praise of sincere wounded strivers of the Battle of 'Uḥud

:Explanations

There were Many a man who adventured the danger and returned safely, and .۱ there were many coward ones who flew from the danger but finally encountered with .misfortune

So they returned (home) with the favour from Allah and (His) grace; no evil touched " "...,them

For the godly men, the principal is the pleasure of Allah. Neither martyrdom, nor .۲ .safety, nor injury, nor welfare is the principal for them

"... and they followed the pleasure of Allah ..."

The great grace of Allah is destined to only the strivers who have participated in the .۳ .Battle

".And Allah is the Lord of Mighty Grace ..."

****

p: ٣٢١

۱۷۵ إِنَّمَا ذَ لِكُمُ الشَّيْطَ-نُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ

إِن كُنتُم مُّؤْمِنِينَ

It is only Satan that causes his friends to fear; but do not fear them and fear Me " .۱۷۵
".if you are believers

Commentary: verse ۱۷۵

,A real believer does not fear of anyone other than Allah. Thus

Faith is not aloof from bravity. So, strivers ought to be afraid of only Allah and keep on .being pious

.To impose horror and threat is the permanent policy of the powers

It is only Satan that causes his friends to fear; but do not fear them and fear Me if " ".you are believers

****

۱۷۶ وَلاَ يَحْزُنكَ الَّذِينَ يُسَ-ارِعُونَ فِى الْكُفْرِإِنَّهُمْ لَن يَضُرُّواْ اللَّهَ شَيْئا

يُرِيدُ اللَّهُ أَلاَّ يَجْعَلَ لَهُمْ حَظًّا فِى الْأَخِرَهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

.And let not those who hasten on to disbelief grieve you " .۱۷۶

Verily they will never harm Allah at all. Allah intends to assign them no fortune in the ".Hereafter and they will have a great Torment

Commentary: verse ۱۷۶

It seemed that the people who were defeated in the Battle of 'Uḥud were afraid of each other. They thought what would happen then that they were defeated and the infidels returned to Mecca victoriously. In answer to them, the verse says that they would not be worried, because it was the respite of Allah in order that they could fill .the capacity of their infidelity and that they do not have any merit in the coming world

:Explanations

Keep your peace and calmness, because the effort of disbelievers is uneffective in .۱ .obliteration of Islam

"… .And let not those who hasten on to disbelief grieve you "

Wishful hastening in the field of infidelity, deprives individuals from having eligibility .۲ .of repentance and receiving the grace of Allah

.The infidelity of people does no harm to His Pure Essence .۳

"… .Verily they will never harm Allah at all …"

To give respite to disbelievers is the way of treatment of Allah, not as a sign of .۴ .unawareness or incapability unto it

"…Allah intends to assign them no fortune in the Hereafter …"

Both the wrath of Allah and His Grace are great. (In the former couple of verses, the .۵

Qur'ān gave glad tidings to the grace of Allah for those wounded strivers who got prepared for the second time to go to fight by the command of the Prophet (p.b.u.h.). .(Here, it also refers to the great punishment belonging to the stubborn infidels

" .and they will have a great torment ..."

۱۷۷ إِنَّ الَّذِينَ اشْتَرَوُاْ الْكَفْرَ بِالْاءِيمَنِ لَن يَضُرُّواْ اللَّهَ

شَيْئاً وَلَهُمْ عَذَابٌ أَلِيمٌ

,Verily those who have bought infidetily for faith " .۱۷۷

;never shall they harm Allah at all

".and they will have a painful torment

Commentary: verse ۱۷۷

The subjects of buying and selling, and also gaining and losing, have frequently been repeated through different occurrences in the Qur'ān. In this process, the Qur'ān is considered as a market, where people are the sellers, the beliefs and thoughts are the goods, and sometimes Allah and sometimes other than Allah are the customers. In this market selling is compulsory, but electing the customers is up to the choice of human beings. That is, we cannot leave out what we have, including power, action, .and belief, but we can set our belief and action in a path to be gainful or detrimental

In the Qur'ān, those who purchase with Allah and take Heaven and His pleasure in return, are praised, while another group are criticized. This group, for their perversion :or for chosing gain, either do not make profit

Yields them no profit "(۱) , or face with loss: " Surely man is in loss "(۲) , " That is a " manifest loss."(۳) And, in some verses, of the Qur'aān like the above verse, those who sell their Faith in return with infidelity are despised, and, on the other side, the believers are consoled that the apostasy of that group has no harm to Allah or to the .path of Allah

,Verily those who have bought infidetily for faith "

;never shall they harm Allah at all

".and they will have a painful torment

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۱- Sura Al-Baqarah, No. ۲, verse ۱۶۱

۲- Sura Al-Asr, No. ۱۰۳, verse ۲

۳- Sura Al-Hajj, No. ۲۲, verse ۱۱

۱۷۸ وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُو اْ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِانفُسِهِمْ

إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُواْإِثْمًا

وَلَهُمْ عَذَابٌ مُّهِينٌ

۱۷۸. " And let not those who disbelieve think that Our giving them respite is good for their selves; We give respite to them only that they may increase in sin;

and that they will have an abasing torment."

Commentary: verse ۱۷۸

The Qur'ān has repeatedly applied the phrase / lā yaḥsabanna/ (they do not think) about infidels, hypocrites, and the persons whose Faith is weak. This is because these persons are deprived from insight, proper analysis, good intellect, and necessary clear mind. They think that creation is vain, martyrdom is annihilation, the world is permanent, honour is a supreme good. The Qur'ān has rejected all these inaginations in different occurrences.

Sometimes, the disbelievers consider having possibilities, victories and welfare as a sign of their own eligibility, while Allah respites them upon their stubbornness towards His Essence and upon their being polluted by infidelity and corruption in order that they dive deep in their destruction.

The history details that when Yazīd, the kalif of the time, had Imam Hussayn (a.s.) slain, the house-hold members of the Imam, including Hadrat Zaynab Kubrā (a.s.), were taken to Syria as captures. In his meeting, Yazīd proudly addressed Hadrat Zaynab (a.s.) and said: " Did you see that Allah is with us ? " In answer to him, Zaynab (a.s.) recited this very verse, and added: " I know your rank low and little and it is deserving for any despising. Do whatever you wish, but by Allah, beware that you cannot quench the light of Allah', (our remembrance)."

Yes, for such luxurious people, the abasing torment has been prepared in order that their imaginary worldly honour be accompanied with

.abasement and degradation in the Hereafter

However, criminals are divided into two groups: One group are those who are improveable, and Allah warns and awakens them by admonition, and by pleasant and unpleasant events. The second group are those who are not guidable. Allah leaves them alone to themselves so that all their eligibilities of corruption appear. That is why :Imam Bāgir (a.s.) in explanation of this verse said

Death is a bounty for the infidels, because the longer they live, the more sin they " (commit."(١

:Explanations

.Respites are not counted as a sign of being loved .١

Bounties are useful when they are used alongside the path of right, rectitude, and .٢ .goodness

.The length of life is not important, gaining good advantages of life is important .٣

And let not those who disbelieve think that Our giving them respite is good for their " "... ;selves

' In the supplication Makārim-ul-Akhlāgh `the Moral Characteristics

Imam Sajjad (a.s.) invokes: " O' Lord! if my life will be the pasture of Satan, shorten it ! ("(٢

.Do not hasten in judgement; consider the conclusion and the coming world, too .۴

We give respite to them only that they may increase in sin, and that they will have ..." ".an abasing torment

The welfare and authority of the tyrants is not the sign of their rightfulness and the .۵ pleasure of Allah upon them. However, it is not a reason for us to be silent before .them, either

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p: ۳۲۶

Nur-uth-Thaqalayn, vol. ۱, p. ۴۱۳ ۱ -۱

Bihar-ul-Anwār, vol. ۷۲, p.۶۱ ۲ -۲

۱۷۹ مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنتُمْ عَلَيْهِ

حَتَّىَ يمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

وَلَ-كِنَّ اللَّهَ يَجْتَبِى مِن رُّسُلِهِ مَن يشَاءُ

فَآمِنُواْبِاللَّهِ وَرُسُلِهِ

وإِن تُؤْمِنُواْ وَتَتَّقُواْفَلَكُمْ أَجْرٌ عَظِيمٌ

۱۷۹. " Allah is not One to leave the believers in the state wherein you are, until He sorts out the vicious from the good.

And Allah is not going to acquaint you with the unseen,

but Allah chooses anyone He pleases from His Messengers (to acquaint with unseen).

Therefore, believe in Allah and His Messengers, and if you believe and act piously, then you will have a great reward."

Commentary: verse ۱۷۹

This is the last verse stated about the event of 'Uḥud in this Sura.

The verse clearly announces that the world is a large laboratory. It is not such that everybody who claims faith be left free to live in the society ordinarily.

No, people are examined, and failures and victories are the means of recognition of their inwards. For instance, the very failure in the Battle of 'Uḥud was a means for that the hypocrites to be recognized. Allah (s.w.t.) does not acquaint people with `the knowledge of hidden things', because if right and wrong be recognized with that knowledge, the flame of hope will be quenched, the social connections will be broken, and the life will be encountered with confusion. It is better that we do not know the supernatural secrets in order that the life continues ordnarily, and the recognition of right and wrong be performed through gradual examinations.

:Explanations

Allah (s.w.t.) leaves the disbelievers alone to themselves in order .١

:That they increase in sin ", but He does not leave the believers alone, as it says "

"... ;Allah is not One to leave the believers in the state wherein you are "

.The separation of pure from impure is one of the ways of treatment of Allah .٢

"... .until He sorts out the vicious from the good ..."

Life should continue in its ordinary form. Knowing the secrets of people through .٣
.`the knowledge of hidden things' ordinarily disturbs the common life

"...,And Allah is not going to acquaint you with the unseen ..."

Life should continue in its normal way, yet Allah endows `the knowledge of hidden .۴
.things' to some particular ones

but Allah chooses anyone He pleases from His Messengers ..."

"... .(to acquaint with unseen)

Allah gives the knowledge of unseen to those who have the rank of messengership .۵
.from Him

.The ranks of all prophets are not equal to each other .۶

"... .Allah chooses anyone He pleases from His Messengers ..."

The knowledge of hidden things belongs to Allah alone, yet some of the choosen .٧
.Messengers of Allah enjoy of a part of it (not the whole of it) only to know it

Therefore, believe in Allah and His Messengers, and if you believe and act piously, ..."
".then you will have a great reward

****

١٨٠ وَلاَ يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ

هُوَ خَيْرًا لَّهُم بلْ هُوَ شَرٌّ لَّهُمْ

سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِ يَوْمَ الْقِيَمهِ وَلِلَّهِ مِيرَاثُ السَّمَوَ تِ وَالْأَرْضِ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

.١٨٠ " And as for those who are niggardly with what Allah has granted out of His grace,

let them not think it is better for them, nay it is worse for them;

that which they were niggardly of will be clung to their necks on Resurrection Day;

and to Allah belongs the heritage of the heavens and the earth;

and Allah is aware of what you do. "

Commentary: verse ١٨٠

The Heavy Burden of Captivity !

This holy verse explains the destiny of the misers on the Day of Resurrection. These are the very people who try to heap wealth and protect it. They refrain to spent out money in charity along the path of the servants of Allah.

In the above verse, there is not anything mentioned about alms and incumbant payments, but according to the traditions by Ahlul-Bayt (a.s.) and the statements of commentators, this verse has been appropriated to those who hinder paying alms. The Qur'ān says:

" And as for those who are niggardly with what Allah has granted out of His grace, let them not think it is better for them, ... "

But, in spite of the imagination of these people, this manner will be against them. It says:

"... nay it is worse for them; ... "

:Then, it explains their destiny in the Hereafter, like this

that which they were niggardly of will be clung to their necks on ..."

"... ;Resurrection Day

It is understood from this verse that the wealth whose incumbant rights have not been paid and the society has enjoyed nothing of it, according to the law of embodiment of deeds, will incarnate in the form of a painful chastisement on .Resurrection Day, similar to other evil deeds of man

Then, the verse points to another subject and indicates that these properties, whether they be spent out in the way of Allah (s.w.t.) and in the path of His servants, :or not, will finally be separated from their possessors; and

"... ,and to Allah belongs the heritage of the heavens and the earth ..."

Now that the circumstace is like this, so much the better that before separating from their wealth, instead of only having its responsibility and regret, they enjoy of its .spiritual merits

:At the end of the verse, it says

".and Allah is aware of what you do ..."

Therefore, if you behave niggardly, He knows it; and if you apply your wealth in the path of assisting the society, He knows it, too; and He grants the reward of every one .appropriately

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.Section ١٩, Jewish carpings at the Apostle

Point

Jewish carping at the Apostle's calling for subscriptions the Jews rejecting every .prophet who did not follow the Mosaic Law Muslims to bear losses and hardships

١٨١ لَّقَدْسَمعَ اللَّهُ قَوْلَ الَّذِينَ قَالُواْ

إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ سَنَكْتُبُ مَاقَالُواْ وَقَتْلَهُمُ الأَنبِيَاءَ بِغَيْرِ حَقٍّ

وَنَقُولُ ذُوقُواْ عَذَبَ الْحَرِيقِ

:Allah has certainly heard the statement of those who said " .١٨١

Verily Allah is poor and we are rich '. We shall record what they state and their ` :slaying the prophets unjustly; and We will say

".' Taste the torment of burning `

:The Occasion of Revelation

.This verse and the next one are revealed upon the reproach and blame of the Jews

The Prophet (p.b.u.h.) had a letter written to Banī Qīnqā', the Jew, in which he invited them to performing prayers; paying alms, and giving loan to the Lord. (The purpose of the last part of this sentence is spending out in the way of Allah that which is stated in .(this form in order to move the feelings of men

The agent of the Prophet (p.b.u.h.) entered a house which was the center of teaching the Jewish religious subjects and it was called `Bayt-ul-Madāris'. He handed the letter to Fanḥāṣ, a great Jewish learned man. After reading the letter, he mockingly said: " If your statements are true, it should be said that Allah is poor and we are rich, for if He ".were not poor, He would not ask us for loan

In addition to that, Muhammad (p.b.u.h.) believes Allah has "

prohibited you (Muslims) from usury while he himself promises you interest and ".increase of wealth for giving charity

But, when these two verses were revealed, Fanḥāṣ denied to confess he had said .these words

Commentary: verse ۱۸۱

:In this verse, it says

:Allah has certainly heard the statement of those who said "

"... .' Verily Allah is poor and we are rich `

Therefore, their denial was useless. Then, the Lord says not only We hear their words, .but also

"... ;We shall record what they state and their slaying the prophets unjustly ..."

Recording and accounting their deeds is for that their total accomplishments will be .put before them on the Reckoning Day in order that they see the fruit of their actions

".'and We will say: `Taste the torment of burning ..."

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۱۸۲ ذَ لِکَ بِمَا قَدَّمَتْ أَيْدِيکَمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلاَّمٍ لِّلْعَبِيدِ

This is for what your hands have sent on ahead and, of course, Allah is not in the " .۱۸۲
".least unjust to the servants

Commentary: verse ۱۸۲

In this verse, it says that the painful torment you are tasting its bitterness now, is the fruit of your own deeds. It was you yourselves who did wrong to your own souls, for .never is Allah unjust to anyone

:It says

This is for what your hands have sent on ahead and, of course, Allah is not in the "
".least unjust to the servants

In principle, if criminals, such as you, do not receive the punishment of their evil deeds, and be counted in the row of good doers, it will be the utmost injustice; and if .Allah did not do like that, He would be the most unjust

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p: ۳۳۳

١٨٣ الَّذِينَ قَالُوا۟إِنَّ اللَّهَ عَهِدَإِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ

حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ

قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِالْبَيِّنَٰتِ وَبِالَّذِى قُلْتُمْ

فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ

١٨٣. " Those who said: ` Verily Allah has covenanted with us not to believe in any messenger until he brings us an offering which fire (from heaven) will consume '. Say: ` Indeed Messengers came unto you before me (all) with miracles, and with that (very miracle) which you spoke of;

why then did you kill them,

if you are so truthful ? ' "

Commentary: verse ١٨٣

To fly from accepting Islam, some disbelievers sought a pretext and said that Allah had covenanted with them that they would believe in only a prophet who brought them an animal to offer, and a lightning from heaven would burn that victim in front of the eyes of people. It was then that they might be assure of his prophethood.

This verse was revealed in order that the Prophet (p.b.u.h.) would tell those pertinacious seekers of pretext that: if they were right, why did they not believe in the prophets before the Prophet of Islam ? Those prophets, in addition to different kinds of miracles, also brought them what they said, i.e. bringing an offering.

Explanations:

١ . The history of all groups and nations, as well as their background, is the best reference to their claims.

"... Say: ` Indeed Messengers came unto you before me (all) with miracles, and with that (very miracle) which you spoke of, ..."

.Do not justify your escaping from Truth by religious subjects .۲

"... .Those who said: ` Verily Allah has covenanted with us "

p: ۳۳۴

The subject of offering a ram is mentioned in the Torah, Leviticus, Chapter ۹, No. ۲, such: " And he said unto Aaron, Take thee a young culf for a sin offering, and a ram for ".a burt offering, without blemish, and offer them before the Lord

.The opponents' seeking pretext, throughout the history of human beings, are alike .۳

"... .and with that (very miracle) which you spoke of ..."

As soon as a person pertains with the spirit of arrogance, the one neither avoids .۴ ,"...denigrating Allah "... Verily Allah has covenanted with us

nor submits to any prophet: "... not to believe in any messenger...". Such a person also .expects that miracles adopt to his wishes and desires

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p: ۳۳۵

۱۸۴ فإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُو بِالْبَيِّنَتِ

وَالزُّبُرِوَالْكِتَبِ الْمُنِيرِ

Then, if they reject you, messengers before you have already been rejected " .۱۸۴ while they came even with clear arguments; and the Psalms and the Enlightening ".Book

Commentary: verse ۱۸۴

In this verse, Allah consoles the Prophet (p.b.u.h.) and tells him that if these seekers of pretext reject you, it is not a new or an odd thing because the messengers before you :were rejected, too. It says

"... Then, if they reject you, messengers before you have already been rejected "

This is in a case that those messengers had both clear signs and clear miracles with .them

"... while they came even with clear arguments ..."

Those messengers had not only clear arguments and miracles but they brought also :both firm, acceptable scriptures and the Enlightening Book. It says

" .and the Psalms and the Enlightening Book ..."

****

۱۸۵ كُلَّ نَفْسٍ ذَآئقَهُ الْمَوْتِ وإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمهِ

فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّهَ فَقَدْفَازَ

وَمَا الْحَيَوهُ الدُّنْيَآ إِلاَّ مَتَعُ الْغُرُورِ

۱۸۵. "Every one tastes death. And verily you will be paid in full your reward on the Resurrection Day. Then whoever is delivered from the Fire and admitted into Paradise, he indeed is prosperous;

and the life of this world is not but a provision of deception."

Commentary: verse ۱۸۵

Death, a General Destiny!

At first, this verse points to a law that involves all the living creatures of the world. It says:

"Every one tastes death. …"

In fact, most people are willing to forget their mortality, but this is a reality that even if we forget it, it (the death) will never forget us.

Then, it says that after the life of this world, the stage of receiving the fruit of deeds (whether good reward or retribution) begins. It says:

"… And verily you will be paid in full your reward on the Resurrection Day. …"

Then, it adds that those who remove from the effect of the absorption of Hell Fire and enter Heaven, they are saved and have found their beloved and demanded ideal. It says:

"… Then whoever is removed from the Fire and admitted into Paradise, he indeed is prosperous; …"

As if, Hell absorbs human beings with all its power towards itself.

Yes, verily the factors which attract man towards it, are some astonishing attractions. Do the fleeting desires, unlawful sexual pleasures, unlawful positions and properties ? not have attraction for every human being

:In the next sentence, it completes the former discussion by saying

".and the life of this world is not but a provision of deception ..."

The important thing is that the material world and its pleasures do not become the ideal and the final goal of Man; otherwise, using the material world and its merits, as a means for attaining the human development, not only is not blameworthy, but also is .necessary and essential

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۱۸۶ لَتُبْلَوُنَّ فِی أَمْوَ لِکَمْ وَأَنفُسِکَمْ وَلَتَسْمَعُنَّ

مِنَ الَّذِینَ أُوتُواْ الْکِتَبَ مِن قَبْلِکُمْ وَمِنَ الَّذِینَ أَشْرَکُواْ أَذیً کَثِیرًا

وإِن تَصْبِرُواْ وَتَتَّقُواْفإِنَّ ذَ لکَ مِنْ عَزْمِ الْأُمُورِ

,Certainly you will be tried in your wealth and your own selves " .۱۸۶

and certainly you will bear much abuse from those who were given the Book before ,you, and from those who are idolaters. And if you preserve patiently

".and act piously, then that is indeed of determining factor in affairs

Commentary: verse ۱۸۶

After emigrating Muslims from Mecca to Medina, pagans began to encroach and to plunder their wealth and properties in Mecca. Whomever they could find, they hurt and troubled. On the other hand, the Jews in Medina told them words of sarcasm. They even sang odes for Muslim women and girls with full impudence, or they (the Jews) libelled them. The Jewish person who was leading these things was called .'`Ka`b-ibn-'Ashraf

.The Prophet (p.b.u.h.) issued order that the person be killed, and thus he was killed

This verse, solacing the Muslims, recommends them to be patient and pious, because .a decision made under its shade is trustable

:Explanations

.Your trial is an earnest subject, so, make yourselves prepared for it .۱

Hearing abuse and annoyance, and suffering much harms from the foe is among .۲ .the means of your trial

and certainly you will bear much abuse from those who were given the Book before..." you, and from those who are idolaters. And if you preserve patiently, and act piously, ".then that is indeed of determining factor in affairs

.The most applied means of trial are wealth and soul .۳

"... ,Certainly you will be tried in your wealth and your own selves "

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۱۸۷ وإِذْ أَخَذَ اللَّهُ مِيثَقَ الَّذِينَ أُوتُواْ الْكِتَبَ

لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ

وَاشْتَرَوْاْ بِهِ ثَمَنًا قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ

And (remember) when Allah took a pledge from those who were given the Book " .۱۸۷ (saying): ` You shall certainly make it known to people and you shall not hide it '. But they cast it behind their backs and took a small price for it , then, how bad is what they ".purchase

Commentary: verse ۱۸۷

The reason that there are many millions of the Christians, the Jews, and the Zoroastrians throughout the world is totally for the sake of inopportune silence of their learned people. According to the commentary of Atyab-ul-Bayān, there are more than sixty occurrences in the New Testament and Old Testament where the glad tidings of Islam and the Prophet (p.b.u.h.) is refferred to, but the learned persons of the People of the Book have left all of them away. The sin of concealment is so important that Allah has used such a meaning for its retribution that He has applied for no other sin. The concerning verse says: "... They are those that Allah does curse them and (also) curse them (all) those who curse (such ones)."(۱)

:Explanations

Whatever concealment that causes people to remain in paganism, infidelity, . ۱ ignorance and corruption is a great sin, and the concealer has a share in the sin of .people

The motive of the annihilating silences are usually obtaining wealth or social rank . ۲ .and or protecting it

".and took a small price for it, then, how bad is what they purchase ..."

Sura Al-Baqarah, No.٢, verse ١٥٩ ١ -١

.The learned persons are responsible for their people .۳

The statement and exhibition of facts must be done in a way that nothing be .۴ .concealed for people

And (remember) when Allah took a pledge from those who were given the Book " (saying): ` You shall certainly make it known to people and you shall not hide it '. But "... ,they cast it behind their backs

Mere knowledge is not enough for attaining prosperity and felicity. Piety and .۵ .appropriate heedlessness to the worldly wealth and social rank is necessary, too

****

۱۸۸ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَا أَتَواْ

وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ

فَلاَ تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ

وَلَهُمْ عَذَابٌ أَلِيمٌ

۱۸۸. "Do not think those who rejoice in what they have done and love to be praised for what they have not done, so do not think that they would be safe from the punishment and they will have a painful torment."

Commentary: verse ۱۸۸

There are always some hypocrites in the society who like to be treated, in spite of their hypocrisy, as the believers. It is exactly similar to the cowards who wish to be entitled with bravity, and the ignorants and people with a little knowledge who are pleased to be called ` learned '.

Sometimes they appear in the society with a state to inspire people that they have the best titles and ranks. But these persons are some deceitful ones who never embrace prosperity.

Basically, people are divided into three groups:

۱. Those who strive with effort and endeavour and intend that none know it but Allah. The example of this group is those who say: "… no reward do we desire from you, nor thanks."(۱)

۲. Those who work with the motive that people know it and praise them.

۳. Those who expect people to praise them without doing anything good. Such persons are referred to in this verse.

"Do not think those who rejoice in what they have done and love to be praised for what they have not done, so do not think that they would be safe from the punishment and they will have a painful torment."

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p: ۳۴۲

Sura, Insan, No. ۷۶, verse ۹ ۱ -۱

۱۸۹ وَلِلَّهِ مُلْکُ السَّمَوَ تِ وَالْأَرْضِ وَاللهُ عَلَی کُلِّ شَیْ ءٍ قَدِیرٌ

And to Allah belongs the Sovereignty of the heavens and the earth, and Allah is " .۱۸۹ ".All-Powerful over all things

Commentary: verse ۱۸۹

In this verse, there are some glad tidings for the believers, and also there is a threat :for the disbelievers. It says

And to Allah belongs the Sovereignty of the heavens and the earth, and Allah is All- " ".Powerful over all things

That is, it is not necessary that the believers pave the unusual ways for their development and progression. They can continue their way of progression under the .light of the Power of Allah through the lawful and proper paths

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Section ۲۰, The Triumph of the Faithful

Point

.Prayer for the promised triumph The predicated triumph

۱۹۰ إِنَّ فِى خَلْقِ السَّمَوَ تِ وَالْأَرْضِ وَاخْتِلَفِ الَّيْلِ وَالنَّهَارِ

لَأَيَتٍ لِّأُوْلِى الْأَلْبَبِ

.۱۹۰ " Verily in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for the possessors of intellects."

Commentary: verse ۱۹۰

It is cited in the commentary books by Fakhr Rāzī, Qurtubī and Marāqī that once `Āyishah was asked what the best memory was that she remembered from the Prophet (p.b.u.h.). She replied that all the affairs of the Prophet (p.b.u.h.) were wonderful, but the most important one of all was that one night the Prophet (p.b.u.h.) was relaxing in the house where `Āyishah was living. Before having a rest, he suddenly stood up and wore his clothing, made ablution and began praying. He shed tears so much so that the front of his clothes became wet. After that he bowed down for prostration. When he fell prostrate he wept so much so that the ground became wet. Next morning, when Bilāl came and asked him about so much amount of tear, the Prophet (p.b.u.h.) said: " Last night some verses were revealed to me (verses ۱۹۰ to ۱۹۴, Sura 'Āl-i-'Imrān)." And then he (p.b.u.h.) added: " Woe to the one who recites these verses and does not contemplate."

Again, in the commentary book by Fakhr Rāzī, a tradition has been narrated from Hadrat Ali (a.s.) who said: " The Messenger of Allah (p.b.u.h.) used to recite these verses before his midnight prayers."(۱)

In another tradition we have also been recommended to recite these

1- At-Tafasir-Kabir, vol. ۹, p. ۱۳۴

.holy verses

It is narrated from one of the companions of Imam Ali (a.s.) by the name of `Nuf Bakkalī' who said: One night he was at the presence of Hadrat Ali (a.s.). He (a.s.) got up .from his bed and recited these verses

Then Imam asked him whether he was awake or asleep, and Bakkalī answered he was awake. Then Hadrat Ali (a.s.) said: " Blessed are the persons who did not accept the taints of the earth."(۱)

:Explanations

.The creation of the world follows an aim .۱

.Knowing the existence is a primary stage for knowing Allah .۲

Those who are intelligent grasp the knowledge of Allah from every thing in the .۳ .world

.The more wise a person is, the more signs he grasps .۴

Verily in the creation of the heavens and the earth and the alternation of the night " ".and the day, there are signs for the possessors of intellects

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Bihar-ul-Anwār, vol. ۶۹, p. ۲۷۶ ۱ -۱

١٩١ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ

وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَوَ تِ وَالْأَرْضِ

رَبَّنَا مَا خَلَقْتَ هَذَا بَطِلاً سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ

١٩١. "Those who remember Allah while standing, sitting and lying on their sides, and mediate on the creation of the heavens and the earth,

(seriously saying) ` Our Lord! You have not created (all) this in vain!

Glory be to you! Save us then from the torment of the Fire'."

Commentary: verse ١٩١

The remembrance of Allah in all conditions of a person is the sign of wisdom.

"Those who remember Allah while standing, sitting and lying on their sides, ..."

And, `the possessors of intellects' are those who remember Allah and contemplate. The Qur'ān introduces them such:

"Those who remember Allah while standing, sitting and lying on their sides, and mediate ..."

Faith is worthy when it is based on intelligence and contemplation. It says:

"... and mediate on the creation of the heavens and the earth, ..."

We should know this fact that the farther we keep aloof from the godly aims, the nearer we will approach to Hell and we must return that distance again. The world of creation has not been done in vain even though we do not realize all its secrets.

"... ` Our Lord! You have not created (all) this in vain! Glory be to you!

Save us then from the torment of the Fire'."

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۱۹۲ رَبَّنَآ إِنَّکَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ

وَمَا لِلظَّلِمِينَ مِنْ أَنصَارٍ

Our Lord! anyone You cause to enter the (Hell) Fire, surely You have put him to " .۱۹۲ ".disgrace; and the unjust will have no helpers

Commentary: verse ۱۹۲

Fire is important, but disgrace and notoriety is more important, and more painful than .the bodily punishment

Our Lord! anyone You cause to enter the (Hell) Fire, surely You have put him to " "... ;disgrace

.By the way, the transgressors will be deprived of intercession

" .and the unjust will have no helpers ..."

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p: ۳۴۷

١٩٣ رَبَّنَاۤ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَٰنِ أَنْ ءَامِنُواْ بِرَبِّكُمْ فَآمَنَّا

رَبَّنَافَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا

وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord! Verily we have heard (the invitation of) a Crier calling to the faith, " .١٩٣ saying: ` Believe in your Lord!' So we did believe.

Our Lord! forgive us therefore our sins, and cover of us our evil deeds `,

and make us die with the righteous '."

Commentary: verse ١٩٣

Perhaps, the purpose of the Arabic term /ðunūb/ `sins', occurred in this verse, is `the great sins', and the purpose of the term /sayyi'ah/ `sin' is a lesser sin '; as in the following holy verse, /sayyi'āt/ (lesser sins) has occurred in comparison with /kabā'ir/ (great sins): " If you shun the great sins which you are forbidden, We will do away with your small sins ..."(١)

And, maybe, the purpose of the Qurānic term /sayyi'āt / is the effects of sins.

While in this world the wise say: " Verily we have heard (the invitation of), ...", there are some persons who are heedless to this invitation.

Certainly on the Resurrection Day, they regretfully will say: ` We wish we would hearken to the words of Allah and had obeyed His command ', as the Qur'ān refers to them in Sura Al-'An`ām, No. ۶, verse ٣١; and Sura Az-Zumar, No. ٣٩, verse ۵۶.

Explanations:

١. The wise are ready to accept the truth, and they, responding to the call of their innate disposition, answer the call of prophets, the invitation of the godly knowledgeable men, and the cry of martyrs.

٢. Seeking forgiveness is the sign of wisdom.

Sura An-Nisa, No. ۴, verse ۳۱ ۱ -۱

.Death with the righteous, is a gift from Allah .۳

The far sighted intelligent ones wish the death with the righteous, and think of the .۴ .goodness of destiny

Our Lord! Verily we have heard (the invitation of) a Crier calling to the faith, saying: ` " !Believe in your Lord!' So we did believe. ` Our Lord

forgive us therefore our sins, and cover of us our evil deeds, and make us die with the ".' righteous

*****

۱۹۴ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِکَ وَلاَ تُخْزِنَا یَوْمَ الْقِیَمَهِ

إِنَّکَ لاَ تُخْلِفُ الْمِیعَادَ

our Lord! and grant us what You have promised us through Your Messengers, " .۱۹۴
.and do not disgrace us on the Day of Resurrection

".Verily You do not break any promise

Commentary: verse ۱۹۴

In these verses, Allah has illustrated the way and manner of `the wise' and `the people of understanding', such that they are qualified with these qualities: the remembrance of Allah, the thought of attaining to `wisdom', submitting to prophets, seeking Allah's forgiveness, willing to die well, and expecting to reach the bounties of .Allah and saving from disgrace and notoriety

In the previous verses, the Faith of the wise unto Allah and the Resurrection was .referred to. Now, in this verse, the belief in prophethood is also pointed out

"... ,Our Lord! and grant us what You have promised by Your Messengers "

:Explanations

The goal of the wise is reaching to divine graces, and saving from the Hell Fire and .۱
.notoriety in the Hereafter

.The wise believe in all prophets and all promises of Allah .۲

Our Lord! and grant us what You have promised us through Your Messengers, and "
".do not disgrace us on the Day of Resurrection. Verily You do not break any promise

****

١٩٥ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لاَأُضِيعُ عَمَلَ عَمِلٍ مِّنكُم

مِّن ذَكَرٍ أَوْ أُنثَى بَعْضُكُم مِّنم بَعْضٍ

فَالَّذِينَ هَاجَرُواْ وَأُخْرِجُواْ مِن دِيَارِهِمْ وَأُوذُواْ فِى سَبِيلِى وَقَتَلُواْ وَقُتِلُواْ

لأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلأُدْخِلَنَّهُمْ جَنَّتٍ

تَجْرِى مِن تَحْتِهَا الأَنْهَرُ

ثَوَابًا مِّنْ عِندِ اللَّهِ

وَاللَّهُ عِندَهُ حُسْنُ الثَّوَابِ

١٩٥. " So their Lord responded their prayer, (saying):

` I will not waste the work of any worker among you, whether male or female,

the one of you being from the other.

So, those who migrated and were driven out of their homes and suffered hurt in My way, and who fought and were killed,

I will certainly cover their evil deeds,

and I will certainly make them enter into gardens beneath which rivers flow,

as a reward from Allah;

and Allah! with Him (only) is the Fairest Reward."

Commentary: verse ١٩٥

The content of this verse follows the subject of the previous verses. It is about the people of understanding, the possessors of intellects, and the result of their deeds.

Upon the occasion of the revelation of this verse, it is said that once ` Umm-us-Salamah ' (one of the Prophet's wives) asked the Messenger of Allah (p.b.u.h.) that there are many statements mentioned in the Qur'ān about Holy war, immigration,

and self-sacrifice of men, but do women have a share in them, too ? The verse was :revealed and their Lord answered this question as such

So their Lord responded their prayer, (saying): ` I will not waste the work of any " "... ,worker among you, whether male or female

There are some unawere people among non-Muslims that sometimes accuse Islam .by saying that Islam is the religion of males, not females

.Here, this statement makes it clear that how far such people are from the Truth

Through the next words, the verse indicates that in the process of creation all human beings relate to each other, because some of them have been born from some .others, ie, women have been created from men and men from women

"... .the one of you from the other ..."

:In the continuation of the verse, it concludes that

So, those who migrated and were driven out of their homes and suffered hurt in ..." "... ,My way, and who fought and were killed, I will certainly cover their evil deeds

Then, the Qur'ān adds that besides forgiving their sins they will certainly be placed in :Heaven containing of various bounties. It says

"... ,and I will certainly make them enter into gardens beneath which rivers flow ..."

This is a reward bestowed by Allah which is given to them, for their self-sacrifice, and :it is, of course, of the best rewards. It says

".as a reward from Allah; and Allah! with Him (only) is the Fairest Reward ..."

This part of the verse is a hint to the fact that the godly rewards are not fully and completely recognized by the people in this world, but they ought to know that Allah's .reward is higher and more significant than any other rewards

****

۱۹۶ لَا یَغُرَّنَّکَ تَقَلُّبُ الَّذِینَ کَفَرُوا فِی الْبِلَادِ

Let not the (prosperous) going about of those who disbelieve deceive you in the " .۱۹۶ ".cities

Commentary: verse ۱۹۶

Because of their commercial travels, the pagans of Mecca and the Jews of Medina lived in welfare. But the Muslims, as a result of leaving their wealth and properties in Mecca and emigrating to Medina, and, on the other hand, being involved with economical siege, were living in some straitened circumstances. So, the revelation of .this verse caused them to console

Let not the (prosperous) going about of those who disbelieve deceive you in the " ".cities

:Explanations

Sending political, economical, and martial missions, or holding secret meetings and .۱ .having equivocal interviews performed by the enemy, should not deceive you

****

۱۹۷ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

It is) a brief enjoyment! Thereafter their abode is Hell, and how bad the resting) " .۱۹۷ " ! (place (it is

Commentary: verse ۱۹۷

Imam Amir-ul-Mu'mineen Ali (a.s.) in a tradition has said: " There is not goodness in a (pleasure after which is Fire (of Hell)."(۱)

The fleeting pleasures and eternal torment is for the infidels, while temporary .hardships and the eternal peace and confort belongs to the believers

,It is) a brief enjoyment! Thereafter their abode is Hell) "

" ! (and how bad the resting place (it is

****

Bihar-ul-Anwār, vol. ۴۱, p. ۱۰۴ ۱ -۱

۱۹۸ لَكِنِ الَّذِنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِى مِن تَحْتِهَاالْأَنْهَرُ

خَلِدِينَ فِيهَا نُزُلاً مِّنْ عِندِ اللَّهِ

وَمَا عِندَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ

۱۹۸. " But those who are in awe of their Lord, for them are gardens beneath which rivers flow, therein they will abide for ever,

a reception from Allah,

and whatever is with Allah is the best for the righteous."

Commentary: verse ۱۹۸

In Arabic Language, the term /nuzul/ is called to the first thing which the guest is usually received with, such as sweet drink, fruit and so on.

From this point of view, it seems that the verse intends to say: beware not to pervert from the path of piety and Faith when you see the commercial going about of infidels, because the gardens of Heaven are just the beginning of the reception for you, not its main one.

" But those who are in awe of their Lord, for them are gardens beneath which rivers flow, therein will they abide for ever, a reception from Allah, and whatever is with Allah is the best for the righteous."

****

۱۹۹ وإِنَّ مِنْ أَهلِ اِلْكِتَبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أَنزِلَ

إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ

لاَ يَشْتَرُونَ بَايَتِ اللَّهِ ثَمَنًا قَلِيلاً أُوْلَئِكَ لَهمْ أَجْرُهُمْ عِندَ رَبِّهِمْ

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

۱۹۹. " And surely of the People of the Book are some who believe in Allah and in what has been sent down to you and in what has been sent down to them, being humble towards Allah. They do not sell the verses of Allah for a small price. These are they that have their reward with their Lord;

verily Allah is quick in reckoning. "

Commentary: verse ۱۹۹

Some commentators believe that this verse has been revealed about some of the People of the Book who embraced Islam. They were included of forty people from Najrān, thirty two persons from Abyssinia, and eight men from Byzantine. (۱)

Some other commentary Books denote that the verse is revealed about Negus who died in the ninth year after Immigration in the month Rajab. When the Messenger of Allah (p.b.u.h.) became aware of his death, he told Muslims that one of their brethren had died somewhere out of Arabia and they would prepare to pray his funeral prayer in compensation of his services. They asked who he was, and the Prophet (p.b.u.h.) said it was Negus. After that Muslims, accompanying the Messenger of Allah (p.b.u.h.), went into the Baqī', a graveyard in Medina, and prayed his funeral prayer.

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۱- ۱ Majma`-ul-Bayān, vol. ۲, p. ۵۶۱, Tafasir-ul-Kabir, by Fakhr Razi

۲۰۰ يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ

وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O' you who have faith! do persevere and outdo (all others) in endurance, and be " .۲۰۰ ".ready (to guard the bounds), and be in awe of Allah that you may be prosperous

Commentary: verse ۲۰۰

This verse recommends kinds of perseverance and patience when confronting misfortunes, as follows: In the first stage be patient in personal adversities and .desires

"... O' you who have Faith! do persevere "

.In the second stage: persevere more against the pressure of the enemy

"... ,and outdo (all others) in endurance ..."

In the third stage: try to protect the geographical bounds against the invasions of the foreign enemies; try to protect the ideologial and theological bounds by means of scientific argumentations; and try to protect the bounds of the heart (mind) from the .attack of temptations

"... ,(and be ready (to guard the bounds ..."

In Arabic language, tying something somewhere is called /rabāt/ and that is way this term is also used for an `inn', because in old times caravans used to stay there where .they kept their goods, horses, and camels

Again, it is used for a heart which is firmly tied to the grace of Allah, too. There are also some other derivations from the same root which are applied in Arabic, like: /'irtibāt/ .((relationship), /marbūt/ (related), and /rābit / (communicator

In Islamic traditions, the phrase /rābitū / has been applied in the sense of `expectation for prayer'. It seems that Muslims tighten their own hearts and souls by .the link that they create in prayers

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p: ۳۵۷

(Sura An–Nisā' (The Women

Point

(No. ۴ (۱۷۷ verses

In the Name of Allah, the Beneficent, the Merciful

:Introduction to the Sura

This Sura, which contains ۱۷۷ verses, was revealed in Medina. Next to Sura Al-Baqarah, it is the longest Sura of the Qur'ān from the point of the number of words and letters. Its contents invite to Faith, justice, taking examples from the nations of the past, breaking the ties of friendship with the enemies of Allah, and supporting the orphans. In this Sura there are subjects such as marriage, equitable distribution of property after death, the necessity of obeying the divine leader, immigration, Holy .War in the way of Allah, and so on

This Sura is entitled An-Nisā, (the women), since the first thirty five verses of it are .about women and family affairs

****

:The Virtue of Studying This Sura

:According to a tradition, the Prophet of Islam (p.b.u.h.) said

Whoever recites Sura An-Nisā, as if this person has spent property in the path of" Allah as much as any Muslim inherits by virtue of the purport of this Sura, and also, a (similar reward of a person who has freed a slave, will be given to him." (۱

It is evident that the purpose in this tradition, and all of the similar traditions, is not a bare recitation of the verses, but recitation is a preparation for comprehension, the which is, in its turn, a preparation for

Majma`-ul-Bayān, vol,٣. p.١١-١

action and behaving accordingly in personal and social life. Thus, it is certain that if Muslims take lessons from the contents of the verses of this Sura and apply them in their own lives, besides their worldly advantages, they will enjoy of all these rewards .in the Hereafter

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,Sura An – Nisā

(The Women)

Section one , Responsibilities of the Guardians of Orphans

Point

Respect for the ties of relationship Care of orphans' property

Conditional Polygamy Permitted Warning against embezzlement of orphans' .property

Arabic–English version of verse ١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

١ يَأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُم مِّن نَّفسٍ وَاحِدَهٍ

وَخَلقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَآءً

وَاتَّقُواْ اللهَ الَّذِى تَسَآءَلُونَ بِهِ وَالْأَرْحَامَ

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

In the Name of Allah, the Beneficent, the Merciful

١. " O' people! be in awe of your Lord, Who created you from a single soul and from it created its mate and spread from them (the couple) many men and women.

And be in awe of Allah through Whom you demand one of another, as well as any ties ;of kinship

".Surely Allah is watching over you

****

.Challenge against Unjust Discrimination

The first verse of this sura addresses all human beings. The content of this verse is a message to mankind as a whole. It invites them to piety and being in awe of Allah. It :says

"... ,O' people! be in awe of your Lord "

Then, to introduce the Lord Who is aware of all deeds of human

beings, it points to one of His attributes which is the origin of the unity of human race. :It says

"... Who created you from a single soul ..."

The phrase ` a single soul ' refers to the first human being whom the Qur'ān introduces as ` 'Ādam ', the father of all human beings. The

application of the term /banī'ādam/ `the children of 'Ādam' in the Qur'ān refers to this .meaning, too

:Then, in the next sentence, it says

"... and from it created its mate ..."

This means that He created Adam's wife from his nature, not from the limbs of his body. Basing on a tradition from Imam Bāqir (a.s.), the

creation of Eve from one of the ribs of Adam has intensely been rejected, and it has .been stipulated that Eve was created from the rest of Adam's clay

:In the next verse, it continues saying

"... .and spread from them (the couple) many men and women ..."

This idea leads to the comprehension that the multiplying of the race of the children of

Adam has been performed only through Adam and his wife, and no other creature has .had any hand in it

Then, for the sake of the importance that piety has in the structure of the foundation of a safe and sound society, again it invites people to observing piety. It advises people to be in awe of Allah, the One Who is Great in their view, so that when they :want to demand something from others, they apply His Name. It says

"... ,And be in awe of Allah through Whom you demand one of another ..."

:And it adds that

"... ,as well as any ties of kinship ..."

Mentioning this subject here is a sign of an extraordinary importance that the Qur'ān maintains for strengthening blood-kinship.

:At the end of the verse, it says

".Surely Allah is watching over you ..."

That is, He sees all your deeds and intentions and, by the way, He protects you against unpleasant adventures.

****

٢ وَءَاتُواْ الْيَتَمَى أَمْوَ لَهُمْ وَلَا تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَ لِكُمْ

إِنَّهُ كَانَ حُوبًا كَبِيرًا

٢. " And give the orphans their property, and do not exchange something bad (of yours) for something good (of theirs), nor devour their

property along with your own; (for) it is surely a great crime."

Occasion of Revelation verse ٢

At the time of the Prophet of Islam (p.b.u.h.), one of the members of a tribe by the name of Banī-Qatfān had a rich brother, and it happened that the rich brother passed away. Then, as a guardian of his brother's orphans, he took his property in his possession, but when his brother's son matured and demanded it, he denied returning his right to him. The subject was explained to the holy Prophet (p.b.u.h.). Then this verse was revealed, and when the man heard it, he repented and returned the property to its owner. Then the man said: " I refuge with Allah from that I be polluted through the great sin."

Commentary:

Treachery in Orphans' Property Is Forbidden!

In any society it happens that, as a result of some events and accidents, some parents die and there remain some little children from them.

There are three important instructions upon the property of orphans mentioned in this verse.

١. At first, it instructs as such:

" And give the orphans their property, ... "

This ordinance means that your interference in these properties is in the rank of a

.trustee and as an inspector, not as a possessor

The second instruction is to prevent guardians from devouring the property of . ۲ .orphans

Sometimes it happens that some guardians of the orphans, under the pretext that changing the property of the orphan is benefitable for the orphan, or it makes no difference to change it, or if it remains it will be wasted, take the best and choice parts of the properties of the orphans and put their own bad and undemanded properties in :their places. The Qur'ān says

"...,(and do not exchange something bad (of yours) for something good (of theirs ..."

:The third instruction has been added as follows .۳

"... ;nor devour their property along with your own ..."

This sentence means that: do not mix the property of the orphans with your own property so that its result ends to the possession of the whole. Or, do not mix your undesirable property with their good property so that its result be treading the rights .of the orphans

At the end of the verse, to emphasize and prove the importance of the matter, that :this kind of transgression to the property of the orphans is a great sin, it says

".for) it is surely a great crime) ..."

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۳ وإِنْ خِفْتمْ ٥أَلَّ تُقْسِطُواْ فِى الْيَتَمى فَانكِحُواْ مَا طَابَ لَكَم

مِّنَ النِّساءِمَثْنى وَثُلثَ وَرُبَعَ

فإِنْ خِفْتُمْ أَلَّا تَعْدِلُواْ فَوَ حِدَةً أَوْ مَا مَلكتْ ۵أَيْمَنُكُمْ

ذَ لِكَ أَدْنَى أَلَّا تَعُولُواْ

۳. " And, if you fear that you cannot act equitably towards orphans, then marry those women who seem good to you, two, or three, or four;

but if you (still) fear that you will not act justly (between them) then (marry) only one or someone your right hands have acquired.

That is more proper, that you may not deviate from equity. "

Occasion of Revelation:

Before Islam, it was customary in Arabia among many people that they took the orphan girls to their houses under the name of defraying and guardianship and then they married them and appropriated their property, too. They assigned even their dowries less than what the ordinary amount was, since every thing was in their own hand, and when they felt the least inconvenience from them, they would easily leave them off.

At that time the verse was revealed and instructed the guardians of the orphans that they could marry the girl orphans if they observed justice about them completely.

Commentary: verse ۳

In this verse, another right, out of the rights of the orphans, is pointed out. It admonishes that at the time of marrying the girl orphans, if you fear that you cannot observe the right and justice about the conditions of matrimony, as well as their property, relinguish marrying them and refer to other women. It says:

" And, if you fear that you cannot act equitably towards orphans, then marry

"... ,those women who seem good to you

Then, it adds that you may choose from among them two or three or four to marry :with. It says

"... ;two, or three, or four ..."

So, immediately after that it continues saying that this is in the case that you keep the perfect justice. But, if you fear that you do not observe justice unto those wives of yours, you must suffice to only one wife, so that you keep away from imposing cruelty :and transgression against others. It says

,but if you (still) fear that you will not act justly (about them) then (marry) only one ..." "...

Or, instead of taking a second wife, you may take advantage of the She-slave that you have, because their conditions are less heavy, although they must enjoy of their :own rights, too. it says

"... .or someone your right hands have acquired ..."

This action choosing only one wife or your slave, better prevents you from cruelty and :deviating from the path of equity. It says

".That is more proper that you may not deviate from equity ..."

:Justice about Wives

What a man is enjoined to observe in justice about his wife is the observance of the equity in one's practical conditions and outward aspects of life, because applying (justice in heartily affections is out of the ability of man. (١

It can be said that the wisdom of polygamy lies in the following: ١. The number of ١ - ١ death for men in wars and accidents is larger than that of women and, therefore,

some women become widows. ٢. Women have monthly periods when no association occurs. ٣. Few of the young men are willing to marry a widow woman. ۴. Not all of the husbandless widows are pious or have the power to control themselves. Therefore, either, for the consent of the first husband, the rights of the widows should be ignored, or the problem must be solved by a project. Thus, basing on some conditions, .men can marry a second wife in order to solve the difficulty of the both parties

:Explanations

Islam is the supporter of the deprived class of the socity, especially the orphans, .١ and the girl orphans in particular, emphatically on the subject of chastity, matrimony, .and misusing them

It is not necessary to be assured of inequity of yourself to abandon marrying the .٢ .orphans, but probability and fear from it of your own side, is enough either

.In choosing a wife, heartily willing is a principal .٣

.On the whole, Islam agrees with conditioned polygamy for men .۴

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۴ وَءَاتُواْ النِّسَاءَ صَدُقَاتِهِن نِحْلَةً فإِن طِبْنَ لَكُمْ عَن شَىْ ءٍ مِّنْهُ نَفْسًا

فَكُلُوهُ هَنِيئا مريئاً

And give women their dowries as a free gift, but if they, of themselves, be pleased " .۴
".to give up to you something of it, then consume it with pleasure and wholesomely

Commentary: verse ۴

Concerning the above verse where this term has been applied, it can be explained that the Arabic term /niḥlah/, as Rāqib Esfahānī has said, is derived from /naḥl/ in the sense of `bee'. Since a bee gives honey to people and expects nothing, so, a present ./is also called /niḥlah

An Islamic tradition indicates that the finest properties should be used in three occasions: ۱. Dowry ۲. Hajj pilgrimage ۳. Shroud. If you spend your best properties in (paying dower, your offsprings will be of the righteous.(۱

:Explanations

.Paying dower of the wife (which is her right) is obligatory .۱

Dower sum is not the rate of a lady, but it is a wedding gift and the sign of affection .۲
.and friendship

"... ,And give women their dowries as a free gift "

.Dowry is the gift of man to the woman, and never it is her cost .۳

However, we must know that dower is a financial support for the woman at the .probable time of separation and as a compensation of her damage

A woman has the right of possession of her dower. Thus, the parents and relatives .۴
.of the lady have no right at all to take it for themselves

.A woman is free to take her dowry or donate it .۵

"... ,but if they, of themselves, be pleased to give up to you something of it ..."

Atyab-ul-Bayān, commentary, vol. ۴, p. ۱۲ ۱ -۱

۶. A wholesome wealth is that which whose owner bestows willingly and pleasantly.

"... but if they, of themselves, be pleased to give up to you something of it, then consume it with pleasure and wholesomely."

۷. The extrinsic consent is not enough, but heartily consent is essential when the Qur'ān says: " of themselves". Then, unwillingly given or compulsory remits are not valid.

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۵ وَلاَ تُؤْتُواْ السُّفَهَاءَ أَمْوَ لَكُمُ الَّتِی جَعَلَ اللَّهُ لَكُمْ قِيَمًا

وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ

وَقُولُوا لَهُمْ قَوْلاً مَّعْرُوفًا

۵. " And do not give the feeble-minded your property which Allah has made for you a (means of) support, but feed them and clothe them therewith,

and speak to them with kind words."

Commentary: verse ۵

In Islamic literature distrustful winebibbers, in Arabic, are called /safīh/ `feeble-minded'. Therefore, personal properties and public properties should not be put under the authority of some unreliable persons.

Some Islamic traditions indicate that the vast sense of the term "feeble -minded" covers evil-doers, too. The secret that property should not be given unto their control is that ` property ' is the consistence of the society.

Thus, giving any position, responsibility and secret imformation, upon which the consistence of the society depends, to the persons who are habitually wrong-doers, is not right.

Explanations:

۱. Those who are feeble-minded, winebibbers, and unrestrained should not be authoritative in economy and wealth.

۲. When the feeble-minded have authority over even their own property, it is economically harmful for your property, too.

(It is notable that the verse says: " your property " and it does not say: their property).

" And do not give the feeble-minded your property which Allah has made for you a (means of) support, ..."

In daily affairs, economical expediencies of the society and mental development .۳
.ought to be noted to

"....And do not give the feeble-minded your property "

p: ۳۷۰

.The feeble-minded persons are not admissible to use their properties themselves .۴

The financial and economical authorities of the system should be chosen from .۵ .among some upright and experienced persons

"... And do not give the feeble-minded "

The contractors of the economical agreements must not be some wrong-doers and .۶ .sinners

Wealth is a means of rising-up. Then, if wealth is not utilized as a means of rising-up .۷ in a country, the economical system there is ill and its excecutor is a feeble-minded .person even if he has got P.H.D. in economics

.Wealth is for the consistence of life, economics, and the leaver of the system .۸

"... ,which Allah has made for you a (means of) support ..."

Capitals must not remain stagnantly. The wealth of the orphans and the feeble- .۹ minded persons should also be applied in the current of production and profitableness, so that its income can be enough for their lives to run and nothing of .their capital would be spent

"... ,but feed them and clothe them therewith ..."

.The spiritual status and personality of the deprived must be regarded to .۱۰

".and speak to them with kind words ..."

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۶ وَابْتَلُواْ الْيَتَمَى حَتَّى إِذَا بَلَغُواْ النِّكَاحَ

فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُواْإِلَيْهِمْ أَمْوَ لَهُمْ

وَلاَ تَأْكُلُوهَاإِسْرَافًا وَبِدَارًا أَن يَكْبَرُواْوَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ

وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُواْ عَلَيْهِمْ

وَكَفى بِاللَّهِ حَسِيبًا

۶. " And do test the orphans until they reach the age of marriage.

Then, if you find in them maturity, make over to them their property and do not consume it wastefully and hastily lest they should grow up;

and whoever (of the guardians) is rich, let him abstain (from taking something of the property of the orphans) and whoever is poor, let him devour reasonably.

Then, when you make over to them their property, take witnesses over them;

and Allah is enough as a Reckoner."

Commentary: verse ۶

Another instruction has been given in this verse about the orphans and the fate of their property. It begins thus:

" And do test the orphans until they reach the age of marriage...."

Then, it continues saying that, at this time, if you find enough maturity in them that they are able to run their affairs upon their own property, return it to them. It says:

"... Then, if you find in them maturity, make over to them their property ..."

Here, it remarks to the guardians again that they should not devour the property belonging to the orphans wastefully before the orphans grow up. It says:

"... ;and do not consume it wastefully and hastily lest they should grow up ..."

Another matter is that if the guardians of the orphans are rich, they

must never take anything, under any plea, from the property of the orphans. But if they are poor, for the labours they bear to protect orphans' properties, they, observing justice, can only take their recompenses from those properties. Here is the :concerning statement

and whoever (of the guardians) is rich, let him abstain (from taking something of ..." "....the property of the orphans) and whoever is poor, let him devour reasonably

Then, it refers to the last ordinance of this group of ordinances about the guardians of the orphans. It orders that when you want to deliver their property to them, to avoid :any accusation or any conflict, take witnesses. It says thus

"... ;Then, when you make over to them their property, take witnesses over them ..."

At the end of the verse it remarks that you must know that the real reckoner is Allah and the most important thing is this fact that your account is clear with Him. So, if you commit any treachery, which is concealed to the witnesses, He will reckon it. :Therefore, it says

".and Allah is enough as a Reckoner ..."

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۷ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَ لِدَانِ وَالْأَقْرَبُونَ

وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَ لِدَانِ وَالْأَقْرَبُونَ مِمَّاقَلَّ مِنْهُ

أَوْكَثُرَ نَصِيبًا مَّفْرُوضًا

.۷ " Men shall have a portion of whatever the parents and the near relatives leave,

and women shall have a portion of whatever the parents and the near relatives leave,

be it little or much, (it is) a decreed portion."

Occasion of Revelation:

One of the companians of the Prophet (p.b.u.h.) passed away. His cousins divided his wealth among themselves though he had left some small children, and they gave nothing of it to his wife and children. According to their custom, affected from the Age of Ignorance, they believed that only those were inheritors who had the power of fighting. Then, responding to the grievance of the wife of that man and receiving the Divine revelation of the above verse, the Messenger of Allah (p.b.u.h.) called the above mentioned cousins and told them to return the properties to the principle inheritors.

Commentary: verse ۷

.۱ In the law of Islam, not only men but also women have the right of inheritance, and the religion of Islam is the protector of the rights of women, too.

" Men shall have a portion of whatever the parents and the near relatives leave, and women shall have a portion of whatever the parents and the near relatives leave, ... "

.۲ In this religion, division of inheritance basing on the power and ability of fighting is forbidden.

.۳ The principal is the justly division of inheritance, not its amount.

"... ,be it little or much ..."

.The standard of the portion of inheritance is invariable .۴

".it is) a decreed portion) ..."

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p: ۳۷۵

۸ وإِذَاحَضَرَ الْقِسْمَهَ أَوْلُواْ الْقُرْبَى وَالْيَتَمَى وَالْمَسَكِينُ

فَارْزُقُوهُم مِّنْهُ

وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفًا

And when the relatives and orphans and the needy are present at the division (of " .۸ heritage), give them (something) out of it and speak to them kind words."

Commentary: verse ۸

An Ethical Ordinance

Certainly this verse has been revealed after the law of division of heritage, because it says:

"And when the relatives and orphans and the needy are present at the division (of heritage), give them (something), ..."

Though the terms ` orphans ' and ` the needy ' are mentioned in the abstract form, the purpose of it is the orphans and the needy of the relatives.

Then, at the end of the verse, it says:

"... and speak to them kind words."

****

٩ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً

ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

.٩ " And let those fear who, if they left behind them weakly children,

would fear on their account, so let them be in awe of Allah, and let them speak right words."

Commentary: verse ٩

As the Islamic literature denotes, devouring the wealth of orphans has reflections both in this world and in the coming world. In this world, as the verse indicates, the damage reaches to the offsprings, and in the Hereafter, there will be the Hell Fire (which is referred to in the next verse).(١)

The meaning of the verse may refer to the prohibition of abnormal donations and bequests that they bequeath or remit the whole property they have lest their small and weak children be left in poverty and misfortane after their death.(٢)

Again, the verse may work as a recommendation to those who have handicaped offsprings in order that, by proper plannings, they would provide for their future.(٣)

Explanations:

١. We must substitute the conditions of others with those of ours, to recognize the pains and difficulties better.

We ought to treat the orphans with a manner that we like our orphans to be treated with it.

" And let those fear who, if they left behind them weakly children, would fear on their account, ..."

٢. Whoever does a wrong action, he himself will receive its fruit.

Tafsir-nur-uth-Thaqalayn, vol. ١, p. ٣٧٠ ١ -١

.Majma`-ul-Bayān, vol. ٣. p ٢ -٢

Tafsir-ul-Kabir, by Fakhr-Rāzī, eplanation of the verse ٣ -٣

Transgression against the orphans of other people today will appear in the form of a .custom in the society tomorrow, and it will involve our own orphans, too

In methods of propagation, affections and innate dispositions should be utilized, .٣ .too

"... ,if they left behind them weakly children ..."

Beside providing food and clothing, the orphans are in need of love, affection, and .۴ .guidance

" .and let them speak right world ..."

There should be neither treachery in the property of the orphans, nor shortcoming .۵ .in their training, nor harshness in speech to them

"... ,so let them be in awe of Allah ..."

****

۱۰ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَ لَ الْيَتَمى ظُلْمًا

إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا

وَسَيَصْلَوْنَ سَعِيرًا

,Verily; those who devour the properties of the orphans unjustly " .۱۰

".certainly they swallow Fire into their bellies, and they shall enter the burning Fire

Commentary: verse ۱۰

In Tafsir Al-Mīzān, this verse has been taken as an evidence for the embodiment of deeds in Hereafter.(۱) Devouring the property of the orphan will turn to Fire on .Resurrection Day

Devouring the property of the orphan is unlawful when it is done unjustly and with transgression. Else, the usual holding familiar intercourse, which does not cause a loss or damage to the orphans and there is not any evil intention towards devouring their (property, is admissible. The Qur'ān says: (۲

they are your brothers. And Allah knows well the mischief-maker from the peace- ..." "... ;maker

:Explanation

The apparent shape, here, is devouring the property of the orphan, but the real .feature of it will be made manifest in the form of Fire in the Hereafter

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Section ۲

Law of Inheritance

(Al-Mizan, commentary, vol. ۴, p. ۳۳۶ (Persian Version ۱ -۱

Sura Al-Baqarah, No. ۲, verse ۲۲۰ ۲ -۲

١١ يُوصِيكَمُ اللَّهُ فِى أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأنثَيَيْنِ

فإِن كنَ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَاتَرَكَ

وإِن كَانَتْ وَ حِدَةً فَلَهَاالنِّصْفُ

وَلِأَبَوَيْهِ لِكُلِّ وَ حِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ ـلَهُ وَلَدٌ

فإِن لَّمْ يَكُن لَّهُو وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ

فإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنم بَعْدِ وَصِيَّةٍ يُوصِى بِهَا أَوْدَيْنٍ

ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا

فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Allah enjoins you concerning your children: The male shall have the equal of the " .١١ portion of two females; and if they are more than two females, then they will have two-thirds of the inheritance; and if there is (only) one, she will have the half; and as for his parents, each of them shall have a sixth part of the inheritance if he has a child, but if he has no child and his parents be his heirs, then his mother shall have the third, and if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt. You do not know which of your parents .and your children is closer to you in usefulness

".This is) an ordinance from Allah. Verily Allah is All-Knowing, All-Wise)

Commentary: verse ١١

There are ordinances of inheritance mentioned in some other religions, too. For instance, in the Torah, the Book of Numbers, Chapter ٢٧, verses ٨ to ١١ some laws of :inheritance are referred to. They are as follows

And thou shalt speak unto the children of Israel, saying, If a man die, and have no .٨ son, then ye shall cause his inheritance to pass unto his

.daughter

.And if he have no daughter, then ye shall give his inheritance unto his brethren .٩

And if he have no brethren, then ye shall give his inheritance unto his father's .١٠
.brethren

And if his father have no brethren, then ye shall give his inheritance unto his .١١
kinsman that is next to him of his family, and he shall possess it: and it shall be unto
(the children of Israel a statute of judgment, as the Lord commanded Moses.(١

It should also be noted that Jesus (a.s.) has approved, in the Bible, the same law of the .Turah

In Islam, the inheritance of a person, who has no inheritor, is given to the Islamic .judge and Imam

.The pre-Islamic Arab deprived women and small children from inheritance

:The Portions of Inheritance

In this verse, the ordinance of the first class of inheritors (children, fathers, and .mothers) has been mentioned

:At first, it says

Allah enjoins you concerning your children: The male shall have the equal of the " "...;portion of two females

This meaning is a kind of emphasis on the portion of daughters taking from the inheritance and challenging with the traditions of the people in the Age of Ignorance .who deprived women totally

Then the verse denotes that if the heirs of the diseased are exclusively two daughters :or more than that, two-thirds of the inheritance belongs to them. It says

and if they are more than two females, then they will have two-thirds of the ..."

"... ;inheritance

But if there remains only one daughter, she will have half of the

p: ۳۸۱

The Holy Bible containing the Old and New Testaments, Printed by: London, the ۱ - ۱
British and Foreign Bible Society

:whole inheritance. The verse says

"... ;and if there is (only) one, she will have the half ..."

Now, the inheritance of fathers and mothers, who are also involved in the first class of :inheritors and are in the same row with the children, is classified in three states

The first state: is when the diseased person has an offspring or offsprings; then there will be one sixths of the inheritance for the father and again the same portion for :mother. It says thus

and as for his parents, each of them shall have a sixth part of the inheritance if he ..." "... ,has a child

The second state: is when there exists no child and the inheritors are only the parents. In this case one thirds of the whole wealth belongs to the mother and the rest of it :belongs to the father, as the verse says

but if he has no child and his parents be his heirs, then his mother shall have the ..." "... ,third

The third state: is when the inheritors are only parents and he has no offspring but he has brother(s) from the side of his parents or only from the side of his father. Then, the portion of the mother decreases from one third to one-sixth and the remaining :five-sixth of the inheritance belongs to the father. It says

"... ,and if he has brothers, then his mother shall have the sixth ..."

In fact, brothers, who do not inherit anything, prevent the additional amount of the inheritance of the mother, and that is why, in Arabic language, they are called: /ḥājib/ .'` chamberlain

Then, the Qur'ān says that all of these things are after fulfilling the bequest that the :diseased has bequeathed, and paying his debts, saying thus

"... .after (the payment of) a bequest he may have bequeathed or a debt ..."

It should be noticed, of course, that only one third of the property can be bequeathed on. Therefore, if a person bequeaths more than that, it is not valid unless the heirs .permit

:In the next sentence, it says

You do not know which of your parents and your children is closer to you in …" "… .usefulness

p: ۳۸۲

:Then, at the end of the verse, it remarks that

" .This is) an ordinance from Allah. Verily Allah is All-Knowing, All-Wise) ..."

This statement is considered as an emphasis upon the former subjects so that there .remains no place for people to bargain about the laws of the portions of heritance

?Why Is the Heritance of Man Equal of the Portion of Two Women

With reference to the Islamic literature we realize that this question has actively .existed in the minds of people since the beginning of Islam

.They sometimes asked questions from the leaders of Islam on this regard

For example, it is narrated that Imam Ali-ibn-Musa-r-Ridā, in answer to this question, said: " The fact that the portion of women from inheritance is equal to the half of the portion of men is for the reason that when a lady marries she takes something (dower) and man should give something. In addition to that, the life expenses of the wife is upon the man while a woman has no responsibility for the expenses of man as (well as that of herself."(۱

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Al-Burhan, vol. ۱, p. ۳۴۷ ۱ -۱

Arabic–English version of verse ١٢

١٢ وَلَكُمْ نِصْفُ مَاتَرَكَ أَزْوَ جُكُمْ إِءِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ

فإِءِن كَانَ لَهُنَّ وَلَدٌ فَلَكمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ

وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِءِن لَّمْ يَكُن لَّكُمْ وَلَدٌ

فإِءِن كَانَ لَكُمْ وَلَدٌ فَلَهنَ الثُّمُنُ مِمَّا تَرَكْتُم

مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ

وإِءِن كَانَ رَجلٌ يُورَثُ كَلَلَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍمِّنْهُمَا

السُّدُسُ فإِءِن كَانُواْ أَكْثَرَ مِن ذَ لِكَ فَهُمْ شُرَكَآءُ

فِى الثُّلثِ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ

وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

.And you will have half of what your wives leave, if they have no child " .١٢

But if they have a child, then you shall have a fourth of what they leave after (the ;payment of) any bequest they may have bequeathed or a debt

,and they shall have a fourth of what you leave if you have no child

but if you have a child, then they shall have an eighth of what you leave after (the .payment of) a bequest you may have bequeathed or a debt

And if a man or a woman leaves property to be inherited by neither parents nor ,offspring, and he (or she) has a brother or a sister

,then each of them two shall have a sixth

but if they are more than that, they shall be sharers in a third after (the payment of) ,any bequest that does not harm (others). (This is) an ordinance from Allah

".and Allah is Knowing, Forbearing

Commentary: verse ۱۲

:Inheritance of Spouses from Each Other

In this verse, the explanation of the heritance of spouses from each other is stated. :The verse, says

"...And you will have half of what your wives leave, if they have no child "

But if they have a child or children, even if they are from another husband, only one :fourth of her property belongs to you. It says

"... ,But if they have a child, then you shall have a fourth of what they leave ..."

This distribution is, of course, after paying the debts of the wife and fulfilling her :bequests upon financial affairs, as the verse says

"... ;after (the payment of) any bequest they may have bequeathed or a debt ..."

And, if you have not any child, there will be a fourth of your heritance for your wives. It :says

"... ,and they shall have a fourth of what you leave if you have no child ..."

Then, the portion of your wives will be one eighth of your property, except for the land .the explanation of which is stated in jurisprudent books

It is in the case that you have a child, even though this child is from another wife. It :says

"....but if you have a child, then they shall have an eighth of what you leave ..."

This division, similar to the previous division, is also done after the fulfilment of the :bequest you have bequeathed and paying the debts. The verse, continues saying

"... .after (the payment of) a bequest you may have bequeathed or a debt ..."

:Then, it states the ordinance of the inheritance of sisters and brothers, when it says

And if a man or a woman leaves property to be inherited by neither parents nor ..." offspring, and he (or she) has a brother or a sister, then each of them two shall have a "...,sixth

The Arabic term /kalālah/ is used for the maternal sisters and brothers who have inheritance from the diseased person. This situation is

p: ۳۸۵

in the condition that there remains a maternal brother and sister from the diseased person. But if they are more than one they will have, on the whole, one third. That is .they must divide one third of the property among themselves

"...but if they are more than that, they shall be sharers in a third ..."

Then it adds that this is in the case that the bequest be performed formerly and the .debts be separated from the property

"... .after (the payment of) any bequest ..."

And, it is in the condition that it does not harm the inheritors through the bequest or .confessing a debt

"... .(that does not harm (others ..."

:So, at the end of the verse, for an emphasis, it says

".This is) an ordinance from Allah, and Allah is Knowing, Forbearing) ..."

That is, this is a divine order which you must respectedly observe and He, Who has enjoined you these ordinances, is cognizant of your interests and expedients, and He is also aware of the intentions of the testators; yet, in the meantime, He is Forbearing .and does not punish promptly those who treat against His command

****

۱۳ تِلْکَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّتٍ

تَجْرِی مِن تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيها

وَ ذلِکَ الْفَوْزُ الْعَظِيمُ

These are limits (set) by Allah; and whoso obeys Allah and His Messenger, He will " .۱۳ ,admit him into gardens beneath which rivers flow

;to abide therein forever

".and this is the great success

Commentary: verse ۱۳

Following the discussion of inheritance in the previous verse, here, in this verse, the :concerning laws are referred to as `the divine limits', where it says

"... ;These are limits (set) by Allah "

.These are some limits which are forbidden to pass over or transgress

Therefore, those who transgress and break the bounds of these laws are known as .sinners and criminals

:Then, it speaks about those who respect these limits by observing them, saying

,and whoso obeys Allah and His Messenger ..."

"... ;He will admit him into gardens beneath which rivers flow, to abide therein forever

:And, at the end of the verse, it adds

".and this is the great success ..."

****

۱۴ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَلِدًا فِيهَا

وَلَهُ عَذَابٌ مُّهِينٌ

۱۴. " And whoso disobeys Allah and His Messenger, and transgresses His limits,

He will admit him in Hell-Fire, to abide therein, and he shall have an abasing torment."

Commentary: verse ۱۴

In this verse, other side of the coin is discussed about and those groups, who are opposite to the people mentioned in the previous verse, are referred to. It says:

" And whoso disobeys Allah and His Messenger, and transgresses His limits,

He will admit him in Hell-Fire, to abide therein, ..."

Then, at the end of the verse, the final fate of such people is pointed out, where it says:

"... and he shall have an abasing torment."

In the former sentence, the bodily punishment of the Lord was referred to, while in this concluding sentence, which speaks about abasing torment, the spiritual aspect of that punishment is pointed out.

****

Section ٣, Dealing with women

Point

Punishment to immoral women and men

Tolerance for repentance Unlawful to treat women harshly

.Kindness to women enjoined

١۵ وَالَّتِى يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائكُمْ فَاسْتَشْهِدُواْعَلَيْهِنَ ّأَرْبَعَةً مِّنكُمْ

فإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِى الْبُيُوتِ

حَتى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلاً

١۵. " And as for those of your women who are guitly of lewdness, call to witness four of you (Muslims) against them; then if they bear witness (to the fact), confine them to the houses until death takes them away or Allah makes some way for them."

Commentary: verse ١۵

The punishment of filthy women who have husband and are polluted with lewdness is pointed out in the above verse, where it says:

"And as for those of your women who are guitly of lewdness, call to witness four of you (Muslims) against them; ..."

Then, the verse continues saying:

"... then if they bear witness (to the fact), confine them to the houses until death takes them away ..."

Thus, the punishment of lewdness for the women who have husband has been assigned ` life imprisonment' in this verse.

But, immediately after that, it says:

".or Allah makes some way for them ..."

From the above mentioned sense, it is understood that this ordinance had been a temporary ordinance, because later the holy Prophet (p.b.u.h.) issued the divine ordinance of `stoning', the explanation of which is found in Islamic literature and the .books of jurisprudence where you may refer to it

****

۱۶ وَالَّذَنِ يَأْتِيَنِهَا مِنكَمْ فَاذُوهُمَا فإِن تَابَاوَأَصْلَحَا

فَأَعْرِضُواْ عَنْهُمَآ

إِنَّ اللَّهَ كَنَ تَوَّابًا رَّحِيمًا

And when two of you commit it (lewdness) punish them both, but if they repent " .۱۶ and amend, then turn aside from them. Verily Allah is Oft-returning (to mercy), the ".Merciful

Commentary: verse ۱۶

In this verse the ordinance of fornication is stated. It indicates that the man and woman, who have not spouses and commit this indecent action, lewdness, both must :be punished. It says

"... ;And when two of you commit it (lewdness) punish them both "

,The punishment mentioned in this verse is a general punishment

while verse No. ۲ from Sura Nūr, No. ۲۲۱, which assigns one hundred stripes for each .of the two parties, can be a commentary and an explanation upon the above verse

At the bottom of the verse, it points to the matter of repentance and forgiveness :about these kinds of sinners, and says

but if they repent and amend, then turn aside from them. Verily Allah is Oft- ..." ".returning (to mercy), the Merciful

In the meantime, it is understood from this ordinance that the persons who have .repented of their faults should never be blamed for their former sins

****

١٧ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ

بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

Verily repentance with Allah is only for those who do evil ignorantly and then " .١٧ repent soon. So, these are they toward whom Allah returns (mercifully) and Allah is ".All-Knowing, All-Wise

Commentary: verse ١٧

In the previous verse, the subject of the fulfilment of stripes upon those who commit indecency, fornication, as their punishment with repentance, was clearly stated. In :the above verse, some of its conditions are mentioned, too. It says

"...Verily repentance with Allah is only for those who do evil ignorantly "

The purpose of the usage of the term `ignorantly' in the above mentioned verse is the violence of instincts and the domination of the strong low desires, and their conquest over the strength of intellect and faith. In this state, the knowledge of man about sins, although does not vanish completely, under the influence of those strong instincts becomes affected and, actually, remains futile. So, when the knowledge of man loses .its effect, it will practically be equal to ignorance

In the next sentence, the Qur'ān has pointed to one of other conditions of repentance, :where it says

"... .and then repent soon ..."

That is, they regret from their actions soon and return to Allah, since a complete repentance is that which, on the whole, wipes out the remaining effects of sins from .the spirit and mind of the person

:After mentioning the conditions of repentance, the verse concludes as such

So, these are they toward whom Allah returns (mercifully) and Allah is All-Knowing, ..."

".All-Wise

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p: ٣٩١

۱۸ وَلَيْسَتِ التَّوْبَهُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئاتِ حَتَّى إِذا حَضَرَ

أَحَدَهُمُ الْمَوْتُ قالَإِنِّي تُبْتُ الْآنَ

وَلاَ الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And repentance is not for those who go on doing evil deeds until death comes to " .۱۸ one of them, he says: `Verily now I repent', nor for those who die while they are ".disbelievers. Those are they for whom We have prepared a painful torment

Commentary: verse ۱۸

:Those whose repentance is not accepted is referred to in this verse. It says

And repentance is not for those who go on doing evil deeds until death comes to one " :of them, he says

"...',Verily now I repent`

The second group whose repentance is also not accepted are those who pass away :while they are infidels. The verse says about them

"... .nor for those who die while they are disbelievers ..."

In fact, the verse indicates that those who have repented from their sins and they had been safe and sound and had a good faith, but at the time of death they were not .faithful, their former repentance is futile, too

:At the end of the verse, it says about both groups

".Those are they for whom We have prepared a painful torment ..."

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۱۹ يَأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ يَحِلَّ لَكَمْ أَن تَرِثُواْالنِّسَاءَ كَرْهًا

وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ

إِلاَّ أَن يَأْتِينَ بِفَاحِشَهٍ مُّبَيِّنَهٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

فإِن كَرِهْتُمُوهُنَّ فَعَسَى أَن تَكْرَهُواْ شَيْئاً

وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًاكَثِيرًا

۱۹. " O' you who have Faith!

It is not lawful for you to inherit the women against their will,

and do not straiten them in order that you may take a part of what you have given them,

unless they are guilty of manifest lewdness;

but deal kindly with them, and if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it."

Occasion of Revelation:

It is narrated from Imam Bāqir (a.s.) that the above verse was revealed about the men who used to keep their wives without treating with them as a spouse, waiting for their death in order to possess their properties.(۱)

Commentary: verse ۱۹

The verse may hint to the fact that only the wealth is heritable, and the wife of a man after his death does not belong to any one as heritage. After the death of her first husband, a woman can choose another husband with her own decision.

۱- Majma`-ul-Bayān, vol.۳ p. ۲۴

:Explanations

.Islam is the defender of the rights of women .١

,O' you who have Faith! It is not lawful for you to inherit the women against their will "
"...

.Women have the right of possession .٢

"....to inherit the women ..."

.Conjugal life should be based on mutual love, not on taking possession of wealth .٣

.Taking back the dower forcefully is unlawful .۴

and do not straiten them in order that you may take a part of what you have given ..."
"... ,them

"... ,unless they are guilty of manifest lewdness ..."

.Women should be treated well .۵

"... but deal kindly with them ..."

.Many of goodnesses lie among the unpleasant things .۶

and if you hate them, it may be that you dislike a thing while Allah has placed ..."
".abundant good in it

****

۲۰ وإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ

إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُواْ مِنْهُ شَيْئاً

أَتَأْخُذُونَهُ بُهْتَنًا وإِثْمًامُّبِينًا

And if you intend to take one wife in place of another and you have given one of " .۲۰ them a considerable property then do not take anything of it.

" ? Would you take it by slandering (her) and with manifest wrong

Commentary: verse ۲۰

At the Age of Ignorance, when some men desired to marry another wife, he would denigrate his first wife so that she had to remit her dower in order that the husband might divorce her. After that, the husband could marry another woman with the same dower that he had taken back. This verse blames the custom of the pagans of that time.

:Explanations

.Remarriage is admissible from the point of Islam .۱

"... .And if you intend to take one wife in place of another "

.Divorce is in the authority of man .۲

Islam is the defender of the rights of women, and prohibits it if the second marriage .۳ might waste the rights of the first wife.

"... and you have given one of them considerable property ..."

.Wives have possession and their whole wealth must be given to them completely .۴

"... .then do not take anything of it ..."

One of the worst sorts of transgression is taking the property of others by justifying, .۵ denigrating and defaming them.

" ? would you take it by slandering (her) and with manifest wrong ..."

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۲۱ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ

وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا

And how can you take it (back) when one of you has already gone in to the other " .۲۱ " ? and they have taken from you a firm covenant

Commentary: verse ۲۱

This verse indicates that in the fulfilment of propagations and forbidding wrong, human's affections should be utilized either. (You that, for a long time, have had a whole relationship with your wife and have obtained your wishes, why do you take (? back her dower unjustly now

.Then, at the time of misfortunes of life, former pleasures should be remembered, too

"... ?And how can you take it (back) when one of you has already gone in to the other "

.The marriage contract is a firm covenant; therefore, breach of promise is not proper

".and they have taken from you a firm covenant ..."

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۲۲ وَلاَ تَنكِحُواْ مَا نَكَحَ ءَابَاؤُكُم مِّنَ النِّسَاءِ

إِلاَّ مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَسَبِيلاً

۲۲. " And do not marry women whom your father married,

except what has already passed;

verily it is indecent and hateful and it is an evil way."

Commentary: verse ۲۲

One of the customs in the pre-Islamic era of Ignorance was that whenever a person passed away, his offsprings would marry their step mother (their fathers' wife).

It happened that one of the Helpers, called Abū-Qays, passed away and his son suggested to marry his step mother. The woman said that she should ask the matter from the Messenger of Allah (p.b.u.h.). When she went to the Prophet (p.b.u.h.) and told him the matter, this verse was revealed and prohibited the marriage with step mother.

" And do not marry women whom your father married,

except what has already passed;

verily it is indecent and hateful and it is an evil way."

****

Section ۴, Women who may be taken in wedlock

Point

Unlawful to wed blood and foster relations Not to marry

two sisters at a time To marry free women

.Laws regards wedding slave girls

Arabic–English version of verse ۲۳

۲۳ حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ

وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ

وَأُمَّهَٰتُكُمُ الَّٰتِى أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ الرَّضَٰعَةِ

وَأُمَّهَاتُ نِسَآئِكُمْ وَرَبَائِبُكُمُ الَّتِى فِى حُجُورِكُم مِّن

نِّسَائِكُمُ الَّتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم

بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

وَأَن تَجْمَعُواْ بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ

إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

۲۳. " Forbidden to you (in marriage) are your mothers, and your daughters, and your sisters, and your parental aunts and your maternal aunts, and daughters of your brother and daughers of your sister, and your mothers that have suckled you, and your foster sisters, and the mothers of your wives, and your step-daughters who are in your guardianship (born) of your wives to whom you have gone in, but if you have not gone in to them, there shall not be a sin on you (to marry their daughters), and the wives of your sons who are of your own loins. And (it is forbidden to you) that you should have two sisters together (at the same time), except what has already passed, verily Allah is Forgiving, Merciful."

In this verse, those women with whom marriage is forbidden are pointed out. This prohibition comes forth through three ways: ۱) Birth of progeny, genealogical (relationship; ۲) marriage, (casual relationship); ۳) suckling, (foster relationship

The marriages with the above mentioned relatives, which had occurred before the revelation of this verse, were forgiven. The prohibition of marriage with some relatives had been enjoined in the former divine religions, too. For example, the :Torah, book of Leviticus, Chapter ۱۸, verses ۶ to ۲۳ are as follows

None of you shall approach to any that is near of kin to him, to uncover their .۶ .nakedness: I am the LORD

The nakedness of thy mother, shalt thou not uncover: She is thy mother; thou shalt .۷ .not uncover her nakedness

The nakedness of thy father's wife shalt thou not uncover: it is thy father's .۸ .nakedness

The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, .۹ whether she be born at home, or born abroad, even their nakedness thou shalt not .uncover

The nakedness of thy son's daughter, or of thy daughter's daughter, even their .۱۰ .nakedness thou shalt not uncover: for their's is thine own nakedness

The nakedness of thy father's wife's daughter, begotten of thy father, she is thy .۱۱ .sister, thou shalt not uncover her nakedness

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near .۱۲ .kinswoman

Thou shalt not uncover the nakedness of thy mother's sister: for she is thy .۱۳ .mother's near kinswoman

۱۴. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

۱۵. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

۱۶. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

Thou shalt not uncover the nakedness of a woman and herdaughter, neither shalt .۱۷
thou take her son's daughter, or her daughter's daughter, to uncover her nakedness;
.for they are her near kinswomen: it is wickedness

Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, .۱۸
.beside the other in her life time

Also thou shalt not approach uncover to a woman to uncover her nakedness, as .۱۹
.long as she is put apart for her uncleanness

Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with .۲۰
.her

And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt .۲۱
.thou profane the name of thy God: I am the LORD

.Thou shalt not lie with mankind, as with womankind: it is abomination .۲۲

:Neither shalt thou lie with any beast to defile thyself therewith .۲۳

.neither shall any woman stand before a beast to lie down thereto: it is confusion

:Explanations

The authority of enjoining things to be unlawful (such as alcoholic liquore, some .۱
.bargains, and married women) is wholy up to Allah

Forbidden to you (in marriage) are your mothers, and your daughters, and your " sisters, and your parental aunts and your maternal aunts, and daughters of your brother and daughters of your sister, and your mothers that have suckled you, and "... ,your foster sisters, and the mothers of your wives

Consider the daughters of your wife from her previous husband who are brought .۲
into your house, as your own daughters, and be as a trainee for them, since you are
.their father

and your step-daughters who are in your guardianship (born) of your wives to ..." whom you have gone in, but if you have not gone in to them, then there shall not be a "...,(sin on you (to marry their daughters

The wives of your sons, who are from your own dynasty, are unlawful for you to .٣ .marry, and the wives of your adopted sons, as well

"....and the wives of your sons who are of your own loins ..."

The contemporary marriage with two sisters usually draws them toward personal .۴ jealousy and competition and, finally, their love and affections may be led to :detestation. The prohibition may be for this reason. The verse says

And (it is forbidden to you) that you should have two sisters together (at the same ..." "... ,(time

****

This is The End of Part Two

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Verses of the Quran and Traditions

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيم

يا اَيُّهَا النّاسُ قَدْ جاءَكُمْ بُرْهانٌ مِنْ رَبِّكُمْ وَ اَنْزَلْنا اِلَيْكُمْ نُوراً

مُبيناً (سوره نساء ۴ آیه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۱۵ آیه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِكْرى فَاِنَّ لَهُ مَعيشَةً ضَنْكا وَ نَحْشُرُهُ يَوْمَ

الْقِيمَهِ اَعْمى (سوره طه ۲۰ آیه ۱۲۴)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنينَ (سوره اسراء ۱۷ آیه ۸۲)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

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بسم الله الرحمن الرحيم

" يا اَيُّهَا الَّذينَ آمَنُوا اَطيعُوا اللّه وَ اَطيعُوا الرَّسُول وَ اُولِى الْاَمْرِ مِنْكُمْ "قالَ اللّه تَعالى:

سوره النساء ۴-لآيه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and "

(those charged with authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

(.Those charged with authority' are only the twelve sinless Imams (a.s`)

,and, at the time of occultation, Sources of Imitation, who are learned

(.pious, and just, should be referred to

فِى اِكْمالِ الدّينِ فى حَديثٍ عَنْ جابِرِ الْجُعْفى عَنْ جابِرِبْنِ عَبْدِاللّهِ الأَنْص-ارىّ قالَ: قُلْتُ: يا رَسُولَ اللّهِ

عَرَفْنَا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْاَمْرِ الَّذينَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِكَ؟ فَقالَ (ص) هُمْ خُلَفائى يا جابِرُ، وَ

اَئِمَهُ الْمُسْلِمينَ مِنْ بَعْدى أَوَّلُهُمْ عَلىُ بْنُ اَبيطالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَينُ، ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ، ثُمَّ مُحَمَّدُ بْنُ

عَلِىٍّ الْمَعْرُوفُ فِى التَّوْراهِ بِالْباقِرِ، وسَتُدْرِكُهُ يا جَابِرُ، فَاِذا لَقَيْتَهُ فَأَقْرِئْهُ مِنّى السَّلاَمَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ

مُحَمَدٍ، ثُمَّ مُوسَى بْنُ جَعْفَرٍ، ثُمَّ عَلِيُّ بْنُ مُوسى، ثُمَّ مُحَمَّدُ بْنُ عَلِىٍّ، ثُمَّ عَلىُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِىٍّ،

ثُمَّ سَمِيّى وَ كَنِيّى حُجَّهُ اللّهِ فى أَرْضِهِ، وَ بَقِيَّتُهُ فى عِبادِهِ ابْنُ الْحسنِ بْنِ عَلِىٍّ، ذاكَ الَّذى يَفْتَحُ اللّهُ تَعالى ذِكْرُهُ

عَلَى يَدَيْهِ مَشارِقَ الْاَرْضِ وَ مَغارِبَها، ذاكَ الَّذى يَغيبُ عَنْ شيعَتِهِ وَ اَولِيآئِهِ غَيْبَهً لا يَثْبُتُ فِيها عَلَى

اللّهِ فَه-لْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْايمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: يا رَسُولَ اللّهِ، فَهَلْ يَقَعُ لِشيعَتِهِ الْاِنْتِفاعُ بِهِ فى

غَيْبَتِهِ، فَق-الَ اى ¨ وَالَّذى ¨ بَعَثَنى ¨ بِالنُّبُوَّهِ اِنَّهُمْ يَسْتَضيئُونَ بِنُورِهِ وَ يَنْتَفِعُونَ بِوِلايَتِهِ فى غَيْبَتِهِ كَاِنْتِفاعِ

النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ...

اکمال الدین جلد ۱، صفحه ۲۵۳

p: ۴۲۰

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-`Abdillāh ' thus: " I said: ` O Messenger of Allah, we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides) of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn- Ali; known) in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and ;after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali (then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except ".for the one whose heart Allah tests for Faith

Jābir said: " I asked him: ` O' Messenger of Allah! will his followers avail of him during his occultation? ' He answered: ` Yes. By the One Who

appointed me to prophethood, they will seek brightness from his light and

will avail by devotion in his absence the same as the availing of people from

"...' the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ۱, p. ۲۵۳' with nearly similar meaning, in Yanābī-` ul-Mawaddah, p.)
(۱۱۷

" اِنْ هُوَ اِلاّ وَحْیٌ یُوحی وَ ما یَنْطِقُ عَنِ الْهَوی "قالَ اللّهُ تَعالی:

سوره النجم (۵۳) - لآیه ۳ و ۴

Nor does the Apostle speak out of desire. It is naught but revelation "

" that is revealed

(Sura Najm, No. ۵۳, verses ۳,۴)

p: ۴۲۱

قالَ رَسولُ اللّه (ص):

اِنّى ت-ارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتابَ اللّهِ وَ عِتْرَتى، كِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَى الْاَرْضِ وَ عِتْرَتى "

أَهْلُ بَيْتى وَ اِنَّ اللَّطيفَ الْخَبيرَ اَخْبَرَنى اَنَّهُما لَنْ يَفْتَرِقا حَتّى يَرِدا عَلَيَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونى

تَضِلُّوا ما اِنْ تَمَسَّكْتُمْ بِهِما" وَ فى حَديثٍ اخَر:"قالَ النَّبى (ص):

معانى الاخبار، صفحه ٩٠ و مُسند احمدبن حنبل، جلد ٣ صفحه ١٧

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ٩٠, tradition ٢, Musnad Aḥmad-ibn-Ḥanbal, Vol. ٣, p. ١٧, and) other

books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ٩, p. ٣٠٩

(to ٣٧٥

قال الامام الرضا عليه السلام:

رحم اللّه عبداً احيا امرنا فقلت له و كيف يحيى امركم قال يتعلم علومنا و يعلمها الناس

فانهم لو علموا محاسن کلامنا لا تبعونا

معانی الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our "

commandment." I asked him (a.s.) how the one could keep your

commandment alive. He (a.s.) said: " He (can) learn our sciences and

teach them to people. In fact, if people knew (the merits) and goodnesses

".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

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Publications of the Scientific and Religious Research Center

Imam Ali (a.s.) Public Library

Language Which Each Title Is In: A = Arabic ; F = Farsi

١. Tafsīr-i-Shubbar (A Commentary of the Holy Qur'ān) - A

٢. Ma`ālim-ut-Touhīd fī Qur'ān-il-Karīm (The Unity of Allah in the Holy Qur'ān) - A

٣. Kholāṣ-iye-`Abaqāt-ul-Anwār (A Summary of a Tradition on Imamate) - A

۴. Khutūt-i-Kullī-yi-Eqtiṣād-dar Qur'ān wa Riwāyat (Main Points of Economy in Qur'ān and Traditions) - F

۵. Al-Imam Mahdī `inda Ahl-us-Sunnah, Vol. ١-٢ (Imam Mahdī (a.s.) According to Tradition) - A

۶. Ma`ālim-ul-Ḥukūmah-fī-Qur'ān-il-Karīm (Lessons on Government in the Holy Qur'ān - A

٧. Al-Imam-iṣ-Ṣādiq wal Mathāhib-il-Araba`ah (Imam Sādiq and Muslims' Issues) - A

٨. Ma`ālim-un-Nabuwwah fī Qur'ān-il-Karīm, Vol. ١-٣ (Prophethood in the Holy Qur'ān) - A

٩. Ash-Shu'ūn-il-Eqtiṣād fī-Qur'ān was Sunnah (Ways of Economy in Qur'ān and Tradition) - A

١٠. Al-Kāfī fī Fiqh by Abiṣ-Ṣalāḥ al-Ḥalabī (Subjects on Jurisprudence and Ordinances) - A

١١. Asn-al-Matālib fī Manāqib-i-`Ali-ibn-Abī-Ṭālib by Shams-ud-Dīn al Juzarī ash-Shāfi`ī (The Merits of Imam

Ali (a.s.): the Successor of the Prophet (p.b.u.h.) of Islam - A`

١٢. Nuzul-ul-Abrār bimā Sahḥa min Manāqib-i-Ahlul-Bait-il-Athār by Ḥafiẓ Mohammad

al-Badakhshanī (Subjects on the Successors of the Prophet of Islam (p.b.u.h.)) - A

۱۳. Ba`z-i-Mu'allifāt by Shahīd-ash-Shaykh Murtadā Mutahharī (Some works on Islamic Education) - F

۱۴. Al-Qaybat-il-Kubrā (The Greater Occultation of Hazrat Mahdī) - A

۱۵. Yaum-ul Mau`ūd (The Promised Rise of Hazrat Mahdī (a.s.)) - A

۱۶. A-Qaybat-iṣ-Ṣuqrā (The Lesser Occultation and the Deputies of Hazrat Mahdi (a.s.)) - A

۱۷. Mukhtalaf-al-Shī`ah by `Allāmah al-Ḥillī (Judgement through Jurisprudence in Islam) - A

۱۸. Ar-Rasa'il-il-Mukhtārah by`Allāmah ad-Dawānī wal-Muḥaqiq Mīrdāmād (A Book on the Theoloty and

Philosophy of Islam) - A

۱۹. Aṣ-Ṣahīfat-ul-Khāmisat-us-Sajjādiyah (The Psalms of Islam as Stated by the Fourth Imam (a.s.)) - A

۲۰. Nimūdārī az Ḥukūmat-i-`Ali (a.s.) (An Outline on the Government of Hazrat `Ali (a.s.)) - A

۲۱. Manshūrhā-yi Jāvīd-i-Qur'aān (The Eternal Lights of the Qur'ān; An Objective Commentary) - F

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Ali (a.s.)) - F`

Fī Sabīl-il-Wahdat-il-Eslāmīyyah (The Need of Islamic Unity) - A .۲۵

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Majmoo`i Testhāy-i-Bīnesh wa M`āref Islamī (A Collection of Test Questions on .۲۹ Islamic Knowledge and

Culture) - F

Darīcheh-'ī bar Ahkām (Elementary Religious Questions for the Coming . ۳۰ Generation) - F

An Enlightening Commentary into the Light of the Holy Qur'ān - English .۳۱

(.A Bundle of Flowers from the Garden of Traditions of the Prophet Ahlul-Bayt (a.s .۳۲

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In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

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Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

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:Appreciation

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